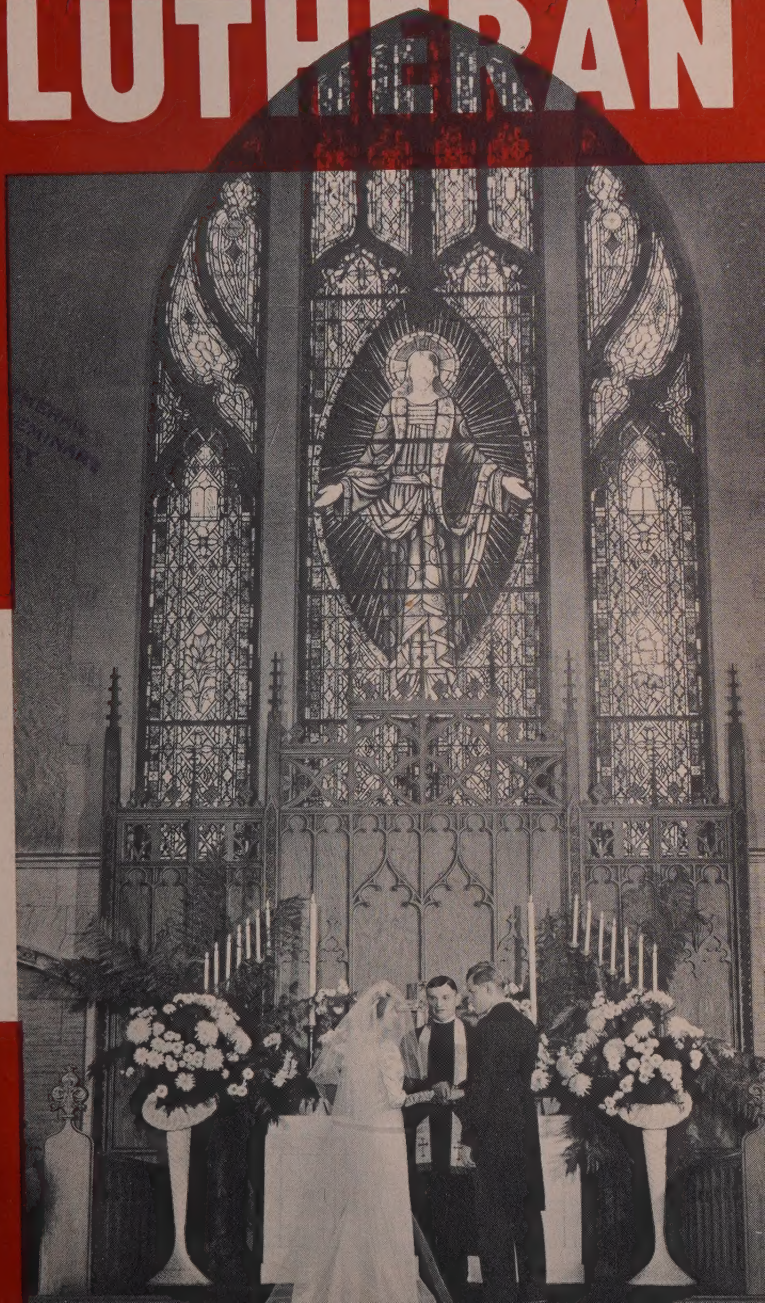
# he LUTHERAN



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# Open Doors

THE MISSIONARY speaker at the morning service had told about the interest of some Asian people in the message of Christianity. He urged that missionaries be sent in greater numbers to witness to the Gospel.

Only a few hours later, a young man came to the church door and tried the knob, only to find it surely locked. Although a light rain was falling, he seemed intent on some mission. He tried the side door of the church, again without result.

FROM THE PARSONAGE, the minister had noticed what he was doing. He caught the young man's attention and called him over to the parsonage door.

The young man was obviously of oriental ancestry. In his hand he was carr a fine leather-covered copy of the Testament. Where, he asked, coul find something about "an eye for an and about "turning the other cheek" "giving one's cloak"?

THE PASTOR gladly directed him t passages from the Sermon on the M The young man was grateful. He plained that he was studying for a torate in economics at a nearby uni sity and was writing a thesis on " Relation of Ethics to Economics."

"I was sure that Christianity w have something to say about this," h marked.

—R. L. WAGN

**The LUTHERAN** *News Magazine of the United Lutheran Church in Americ*

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PUBLISHED WEEKLY by The Board of Publication of The United Lutheran Church in America at 2900 Q Lane, Philadelphia 29, Pa. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Mana Joseph E. Knapp, Circulation Manager.

**CHANGE OF ADDRESS AND RENEWAL ORDERS**

are to be sent to Circulation Department, **The LUTHERAN,** 2900 Queen Lane, Philadelphi 29, Pa. Please allow four to six weeks for changes to become effective. To insure accurac on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1961 by The Board of Publication of The United Lutheran Ch in America. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

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# THIS WEEK . . .

● MAYBE "Children's Day" has gone out of fashion in most churches along with "Mother's Day" (neither had official standing in the church calendar). But any time of year is a good time to talk about Christian ideas of how children should be reared. Mrs. Bracher ("Don't boss your children," *page 11*) offers advice on how parents should exert authority.

● JUNE is still the most popular month for weddings and a good time to point out that some conventional wedding customs fall short of acceptable liturgical standards. "A wedding is worship," Dr. Thurau (pastor of St. John's Church, Kittanning, Pa.) emphasizes, and not merely a spectacle for spectators (*page 15*).

● AFTER the warning in last week's *Lutheran* about the declining membership in city churches, Carroll Charles presents this week some valuable suggestions as to how these churches ought to size up their problems and seek solutions (*page 18*). The two articles were condensed from a 7,000-word report he prepared recently for the ULC Board of American Missions.

● PEAK of the synod convention season comes this week in *The Lutheran*, with reports of seven (*page 31 to 38*) and the top headline news on *page 4* about the United Lutheran Church reaching the necessary 22-synod approval to ratfiy the merger agreement adopted by the church at the Atlantic City convention last October.

Conventions were quiet this year, with no impulse to undertake new adventures while greatly changed situations are expected to result from the merger in 1962. Pacific Southwesterns, though, debated at some length on whether a church home should seek a $2 million government loan (*page 31*). The old problem of separation of church and state was involved.

# THE CHURCH IN THE NEWS

## Synods ratify merger

The United Lutheran Church is committed to merger next year into the Lutheran Church in America. The decisive action took place on May 23 when the 22nd ULC synod ratified the Agreement of Consolidation.

Under ULC laws, ratification of the Agreement by two-thirds (22) of its 32 synods was required. Twenty-three had taken affirmative action as this issue went to press. Actual decision was reached with the vote of the Texas-Louisiana Synod, but all synods acting so far had shown nearly-unanimous sentiment for the big four-way merger.

"In its whole honorable history, the United Lutheran Church has never done a worthier thing than in this decision to die," President Franklin Clark Fry declared after the 22 synods had acted. "Our church is going out of its separate existence in obedience to its Lord who wills his church to be one, in order to meet the spiritual needs of 20th-Century Americans more effectively and in confidence of a rebirth into a strong and brighter future."

The nine other synods will have voted on the merger by mid-June.

## Augustana votes next week

Decision of the synods made the U
the first of the four merger-bo
churches to complete action. Nex
vote will be the Augustana Luth
Church, which convenes at Seattle
12. Augustana's conferences appr
union by big margins at their mee
earlier this year. Later this month
Suomi Synod will vote during its
vention at Fairport Harbor, Ohio. Suc
congregations in a referendum vot
February showed 77 per cent fav
the merger. Last to vote will be
American Evangelical Lutheran Ch
which meets in August.

With favorable action expected
all groups, union into the new 3.2-mil
member church will be formalized
convention to be held in Cobo
Detroit, in late June, 1962.

Merger had carried unanimousl
most ULC synods. Total opposition
in the first 23 synods was only 47–
than one per cent of those ballo
Largest number of dissenters was i

### SYNOD VOTE ON MERGER

Synods meeting this spring were ta
the final and decisive vote to commit
United Lutheran Church to merger
the Augustana, Suomi and American E
gelical Lutheran churches in the LUTHE
CHURCH IN AMERICA. With ratifica
by 22 of the ULC's 32 synods require
favorable result was assured by the a
of the four synods that voted during
week of May 22:

MINISTERIUM OF PENNA., 616-1 in f
NEW JERSEY, 232-18 in favor
OHIO, unanimous in favor
TEXAS-LOUISIANA, unanimous in fav

The present situation:

Synods favoring merger .....
Synods opposed .....

w Jersey Synod, where the count was 2-18. Those casting negative votes said mbers of congregations had not been nsulted enough in the merger plans d that some valued "traditions" were ng given up.

### Greater union foreseen

Last year three other Lutheran bodies d joined together. The American, angelical and United Evangelical urches had united into the 2.2-million-mber The American Lutheran Church. On the anniversary of its founding, president of The ALC, Dr. Fredrik Schiotz, declared that it looks "to-rd a more inclusive Lutheran house-ld of faith than we now have."

"There are a few who hesitate to give nks for The American Lutheran urch for they say that this union was t inclusive enough," Dr. Schiotz said. e church had declared that it would ntinue official negotiations already es-blished . . . and stand in readiness confer with any or all Lutheran urches with the unification of all as an jective," he continued. "This declara-n is a confession that we anticipate d look to the Paraclete of God to lead into a more-inclusive household of th."

The churches now in The ALC had scussed unity at times with the Lu-eran Free Church, the Augustana urch, and the Lutheran Church—Mis-uri Synod. With the new Lutheran urch in America, The ALC will con-tute almost all the membership of the ational Lutheran Council.

## ine ballots for synod presidency

There was difference of opinion last nth about who should be president of e United Lutheran Church's oldest nod, the Ministerium of Pennsylvania (organized 1748 and once called "the Ministerium of North America"). The Ministerium doesn't elect presidents often. There have been only four since the presidency became a full-time office in 1916.

On the ninth ballot the Ministerium made up its mind, choosing 46-year-old Dr. Samuel E. Kidd, the synod's stewardship secretary since 1953. He got 421 of the 620 votes. The difficulty had been that on earlier ballots votes were scattered among eight individuals who received sizable amounts, and dozens of others who got two or three apiece (including ULC President Franklin Clark Fry and German Bishop Hanns Lilje).

DR. SAMUEL E. KIDD
*Home run in the ninth*

### Warns against bomb tests

Fears that unlimited nuclear explosions might poison the atmosphere and threaten human existence even without war had been expressed by scientists. Many church groups, including the United Lutheran Church, had adopted

statements opposing further tests. For three years, British, Soviet and American delegates had been trying at Geneva to reach agreement on a treaty that would effectively end the atomic threat.

Collapse of the Geneva negotiations should not lead the United States to resume atomic-bomb explosions, Dr. O. Fred Nolde warned in an address to the Pennsylvania Ministerium. Dr. Nolde, a member of the synod, is director of the Commission of the Churches on International Affairs, an agency of the World Council of Churches.

Stalling tactics by the Russians had scuttled the Geneva talks, Dr. Nolde said. He urged that the U.S. and Great Britain "continue to manifest a readiness for any sound agreement where compliance with its provisions can be reasonably verified, always remembering that fool-proof inspection is not possible."

Any new testing should be underground for "peaceful uses or for research," Dr. Nolde urged. He admitted that "the time may come when the U.S. should resume testing because continuation of an unverified moratorium on testing could give the Soviet Union an advantage." If that happens, the U.S. "should be prepared to invite international inspection," he said.

## Conference to study doctrine

The conservative Synodical Conference had been rocked when the Wisconsin Synod and Evangelical (Norwegian) Synod accused the much-larger Lutheran Church—Missouri Synod of false doctrine. The 2.4-million-member Missouri Synod had been charged with "unionism" because it co-operated in military chaplaincy and refugee work with other Lutheran groups and because it permitted Boy Scout troops, parent-teacher associations and the like.

The conference meeting last year br up without agreement. Later a comi tee of overseas Lutherans was conve to study the issue. Their report said enough consideration had been given the basic doctrine of the church as ' invisible church of all believers."

Last month the Synodical Confere held a special meeting at Milwaul agreed to "restudy and reformulate" c trine for an indefinite period. Statem of leaders indicated that present p tions would be firmly held.

The Rev. Oscar J. Nauman, Wisco Synod president, said his group wo never retreat "from what we are c vinced is the Scriptural position. strength is in God's Word, not in size or solidarity of the Synodical C ference." Dr. John W. Behnken, M souri Synod president, countered that church's position was consistent with Bible and the Lutheran confessi "Unionism we shall avoid," Dr. Behn pledged, citing the "shocking comp mises" of "present-day ecumeni (church unity) movements." He ad that the Missouri Synod would not come "isolationist," but would conti to "embrace opportunities to bear ness."

### Editor recommends divorce

The Synodical Conference ought t dissolved, Editor Edward A. Beyersd wrote in the *Milwaukee Lutheran,* an tersynodical laymen's magazine circul in Wisconsin. The Wisconsin and M souri synods were "incompatible and continuation of their partnership u an armed guard can bring nothing harm to both," he said.

"Bitterness has been growing betw the clergy of both groups," Mr. Bey dorff said. The conference has bec "unbeneficial" and a "burden on

UNITED PRESBYTERIAN ASSEMBLY AT BUFFALO'S MUSIC HALL
*An invitation was extended*

cks of all concerned," he charged. Speakers at the Milwaukee meeting of e conference protested the Missouri nod's "doctrinal discussions" with representatives of the National Lutheran ouncil and hinted that Missouri wanted e conference to break up so it could in the NLC.

Dr. Behnken responded that "in all obability" the Missouri Synod would main outside the council. "We don't now whether this will lead to joining e National Lutheran Council," he admitted. He said the Missouri Synod ould open doctrinal discussions with he American Lutheran Church next nuary, but that it "would not condone" e ALC's membership in the National utheran Council, Lutheran World Fedration and World Council of Churches. We will not compromise God's truth," e asserted.

### Negro missions changed

One of the major mission programs of he Synodical Conference was turned ver to the Missouri Synod by the Milaukee delegates. The Negro college and congegations in the South were given to Missouri to strengthen the missionary efforts and to eliminate delays and divided authority, officials said.

Affected by the move was the Lutheran College at Selma, Alabama, and about 40 congregations with 5,000 members. The college has about 150 students in elementary, high school and junior college grades.

The pastors and congregations will become "advisory members" of the synod's Southern District. Full integration is "not possible under present conditions," synod officials said. "This is not what we would like to have, but it is a tremendous step upward and forward," said Dr. Walter F. Wollbrecht, executive director of the Missouri Synod.

### Presbyterians endorse merger

The United Presbyterian Church should unite with the Episcopal, Methodist and United Church of Christ, Dr. Eugene Carson Blake had proposed last December. The new church would include nearly 20 million members, by far the largest in U.S. Protestantism. Dr. Blake

is stated clerk of the Presbyterian body which was formed by the merger of the Presbyterian Church U.S.A. and the United Presbyterians.

Seconding the proposal was Episcopal Bishop James Pike of California, but the Episcopal diocesan conventions had reacted rather coolly to the plan. The two churches had discussed unity several years ago, but talks bogged down and were broken off. The United Church of Christ is still in the process of completing its own organization, which resulted from a recent merger of the Congregational Christian and Evangelical and Reformed churches.

Dr. Blake's plan came up for action at the Presbyterians' General Assembly in Buffalo last month. Delegates spent an hour in discussion, then adopted a resolution inviting the Episcopal Church "to join with us in an invitation to the Methodist Church and the United Church of Christ to explore establishment of a united church." The invitation will be delivered to the Episcopal Church's general convention in Detroit this fall.

The assembly also instructed Dr. Blake to communicate with Southern Presbyterians, Cumberland Presbyterians and other "churches in the Presbyterian-Reformed tradition" expressing a desire to work toward union.

### Complacency chided

The church is "incredibly conservative and old-fashioned" in an era of rapid change, the Presbyterian delegates were told by the Rev. George Weber, administrator of an interdenominational program in New York's East Harlem. "We accept biblical illiteracy. We don't take baptism seriously as a new birth. We don't take Christian communion seriously. We don't know what the Holy Spirit is," he declared.

The church's "headlong flight to suburbs" was berated by Dr. Ralph Straetz, New York University profes "Stop pouring money into elaborate suburban sanctuaries!" he demanded. advised strengthening city work and ing to Protestant influence. He poi out that New York City officials usually Roman Catholic or Jewish, a few Negro Protestants among th because of the Protestant "exodus."

Suburbia had a defender in the David Watermulder of Oak Park, Illi He called for a "cease-fire of denun tion of the suburb. It has been a vorite whipping post long enou Urban renewal is an effort to regain s of the "advantages now obtained in suburbs," he said. "The inner city its church cannot be maintained or veloped" without the support of the urban churches, he pointed out.

### Social action supported

The church must speak out forc on social, political and economic iss the Presbyterian delegates agreed. T rejected a proposal that would have ited "pronouncements on social iss and refused to dissociate their ch from social-policy statements of the tional Council of Churches.

In other major actions, the assem urged all Americans to challenge documented assertions of Communis Fascist affiliation or sympathy levele their leaders in government, sch unions, churches or other organizat and to avoid spreading rumors or picions." It called the film *Opera Abolition* a "deliberate distortion" asked church members to use "deep tion in identifying themselves with m ments or organizations" which are consistent with "a redemptive con for all mankind."

FOR A CHURCH somewhat rent from the usual suburban age is this one at the corner West Jackson Blvd. and Plyth Court in Chicago. The e-story building will eventually razed and replaced by struc- for Christ the King Church other Lutheran agencies.

## icago church site bought

Lutherans who will soon be united into Lutheran Church in America have npleted arrangements for the purchase a prominent corner in Chicago's Loop construction of a downtown church lding. Dr. Henry J. Hokenson, treas- r of the Augustana Church's Board American Missions, announced last nth that a three-story building (*see oto*) at the corner of West Jackson ulevard and Plymouth Court had been ained as a site for Christ the King theran Church. The church now has econd-floor sanctuary in an office build- on South LaSalle Street.

A 15-member committee representing Augustana and United Lutheran urches and the congregation negotiated purchase. The committee is headed Dr. Walter J. Kloetzli, Jr., urban urch planning secretary for the Na- nal Lutheran Council. Other church encies may also have quarters in the w church building when it is erected. e site is adjacent to a new $105 million deral Building.

Christ the King Church was organized a mission venture by Augustana in 55. Its pastor has been Dr. Lloyd L. Burke, who will be succeeded next month by Dr. Charles B. Foelsch, now president of the ULC's Pacific Seminary *(see p. 43)*.

## And so forth

The 100th anniversary of the first Lutheran services held in Mexico City will be observed this month. Two years ago the Lutheran Church of the Holy Spirit, one of the largest Lutheran congregations in Latin America, dedicated its church building in the Mexican capital.

Dr. Leslie Edward Stradling, 53, has been named Anglican Bishop of Johannesburg to replace Dr. Richard Ambrose Reeves who was deported from South Africa last year because of his opposition to the government's racial segregation policies.

Men in the new African nation of Ghana will be permitted to have as many wives as they need if proposed legislation is adopted. Officials said monogamy was harmful to the nation's economy.

Dr. Paul S. Minear, Yale University theologian, has been named director of faith and order for the World Council of Churches. His office will be in Geneva.

# WASHINGTON

By ROBERT VAN DEUSEN

## FREEDOM RIDERS

AMERICANS in every section of the country were aghast at the ugliness which was unleashed when an interracial group of young people rode a bus into the deep South. Mob violence, and the failure of law enforcement officials to halt it, showed the deep-seated nature of the disease of our society of which this incident was the shocking symptom.

In Africa and Asia, news of the race riots spread rapidly. Montgomery took its place beside Little Rock as a symbol of racial prejudice. The one redeeming factor was the promptness of federal intervention.

The situation which led to the riots in Alabama was complex. The struggle between federal authority and states rights was part of the background. The choice of a stronghold of segregation by the "freedom riders" for their experiment was deliberate. The advance publicity which heralded their defiance of local custom was calculated to force a showdown. Strong reaction was inevitable.

But the intensity of the explosion was a surprise. The hysteria and the brutality were a startling revelation. Mob emotion stripped off the last layers of human dignity and reserve.

Were the freedom riders in the right? Were they justified in creating a situation which they must have known might lead to violence?

There is no pat answer. Some claim that what these young people l done will set back the progress of uine understanding between the ra that basic sociological change cannot l pen suddenly and must be cultiv rather than forced.

### Social catalyst

ONLY THE PASSAGE of time will vide the necessary perspective to m ure the net result of the Montgomery cident. Forces and counterforces v set in motion there which will have reaching results, and which may be more clearly in retrospect.

But value judgments, to be of any must be made while the social revolu is still in process. The following ob vations seem germane:

1. The freedom riders believed de enough in the principle of racial equ to be willing to suffer for it.

2. They were within their legal ri in riding together on the bus, and a lawful claim on the protection of local and state authorities.

3. Their action served as a sc catalyst, crystallizing a latent reaction thereby speeding up a gradual proces

4. The negative reaction to the lence and brutality, in South and N alike, may move the cause of racial tegration ahead more rapidly than w otherwise have been possible.

5. The awareness on the part of sponsible southern leaders of the ex sive potential of a general attitude defiance of law may lead to an intens search for a solution in which fed and state laws are not put in conflict

6. There are times when deeply trenched injustice can be successf challenged only by direct action at point of greatest resistance, with a ingness to take the consequences.

# DON'T BOSS YOUR CHILDREN

*There are better ways of exercising your authority*

By Marjory Louise Bracher

A HUNGRY CHILD is cross.

A tired child cannot control his temper.

A woman who is chronically nervous d fatigued spreads irritation and fric- n through the family.

A father who relies on force only stirs rebellion and resentment.

A house that is disorganized and un- y puts its occupants at sixes and sevens.

THE VERY opposite and negation of ristian virtues breed in such conditions this. While good management in the me will never of itself produce Chris- n character and living, it is none the ss essential for their growth and de- lopment.

Good housekeeping and good family anagement are in themselves expres- ns of love. They are a form of stew- ardship. They provide the mechanics for good family living. If we are interested in strengthening the home, some of the most practical steps we can take are in the control of the multitude of little things that make up everyday living. Very often it is these "little things" which make or break the home.

THE TEACHER of a high school class in home relations asked this question: "Is it hard for you to get along with your family?" Out of 35 girls only one reported that she had no trouble. The rest had quarrels and arguments, "fights" with the father being the most common.

"Next month I'll be eighteen. Then I'm going to do what I please." This common remark among young people indicates that a "war for independence" is

going on. Where there is such a struggle, there has been a misuse of authority.

Why is the question of authority and government within the family the number-one problem in so many homes? How can harmony be achieved, and children still be kept under control? Where should the authority rest?

To answer these questions we need to examine the ways in which family organization and control are carried out. Essentially, there are two ways. They may be termed *parental dictatorship* and *parental guidance*. Actually, many homes practice a combination of the two, while there are always a few which through negligence or indifference make little attempt at either. But any home leans in one direction or the other.

AUTHORITY in the home is exercised in these ways: giving orders, making decisions, granting permission or refusal, and meting out punishments and rewards.

In homes where family control is achieved through a dictatorship of either the father or the mother, or the two acting jointly, we find these characteristics:

The parent regards himself as wise and capable because he is an adult, while the child is unwise and incapable because he is a child.

The parent has a strong feeling that it is natural and proper for him to have authority and rights over the child. He believes that children have "their place," and that their chief duty is obedience to their parents.

Not infrequently in this type of family, the child is thought of as a possession.

Fear plays a large part in the child's obedience. He fears punishment and dreads disapproval. Even the respect he has for his parents is founded on fear.

In the disobedience of the child the parent feels a direct threat to his own

*"Don't boss your children" is fro Mrs. Bracher's book,* Love is no Lu ury, *recently published in a new ed tion by the Muhlenberg Press. M Bracher is also the author of* Chur School Prayers, *co-author of* Pupp and Bible Plays, *and has a new v ume,* Family Prayers, *scheduled f publication in 1962. She lives in Se tle. Her husband, Dr. Edwin Brach is president of the ULC Pacific Sync*

position. He tends to use a show of thority to cover his own inadequacy, to take pleasure in the exercise of power over the child. He tends to on emotion, what he says depending how he feels. He may actually e having the child subject to and depen upon him.

The product of this home will be of two kinds: 1) a young person wh dependent and immature, lacking in g judgment, and unable to make his decisions; or 2) a defiant, undisciplin immature, and self-centered individ In either case, he will tend to repeat same pattern in the home he establis

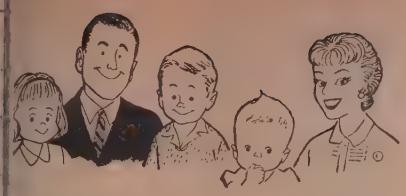
IN HOMES where control is exerc more through guidance and instruc than through arbitrary action by the ent, we find these characteristics:

The parent knows that the chil wholly dependent upon the parent's dom and ability. The parent often f a sense of humility and inadequacy.

He is more or less conscious of a —to develop in the child, as rapidly possible, responsibility for the child's actions and decisions.

He thinks of the child more as a "tr than as a possession. He respects child as a person.

The parent knows that ultimately authority rests not alone on his advan



*Father*
*and Mother*
*and Jane and Jimmy*
*and Bob*
*like to live together*

years, but on love and respect. He aims no rights as a parent. He is more kely to think of the rights of the child. In this type of home, fear plays a naller part in the child's obedience. Pun-hment is used sparingly. Disobedience ings concern for the child and causes e parent to question his methods.

The parent tries to act on reason, to ntrol his feelings and not let them lor decisions. He is aware of the danger f power and tries not to take advantage f it.

Above all, he takes pleasure in the ild's growing independence.

The product of such a home is a young erson who is self-reliant, capable of aking wise decisions, self-disciplined, nd mature. Fortunately, he too will tend repeat the pattern in the home he stablishes.

THE DIFFERENCE in these two ways of ving may be illustrated in the story of he Greens and the Blacks, who may be ving in your own neighborhood!

Mr. Black comes home from work and nds a toy truck on the floor. "Pick up he truck," he says to the baby. He re-eats his command until the child has icked up the truck.

Mr. Green next door, also comes home rom work and finds toys scattered about. "Come, Johnny, let's pick up the toys so we'll be ready for supper." Together they pick them up.

When Johnny is ten, Mr. Green comes home to find a bicycle lying across the front walk. Before going to the dinner table, he says, "Johnny, will you please put your bicycle away?" On a Saturday when there is much work to be done around the house and yard, Mrs. Green brings a pencil and paper to the breakfast table: "Here is all the work that must be done today. How shall we divide it?"

But at the Blacks' house, Mr. Black is still giving orders. "Pick up your books. Turn down that radio. Wash your face. Mow the lawn or I won't let you have money for the movies."

LITTLE BARBARA BLACK asks if she might go across the street to play. Her mother says no, and Barbara asks, "Why not?" "Because I say so," is the answer.

Little Mary Green asks her mother the same question and the answer is no. "Why not?" "Because Betty is getting ready to visit her grandmother and doesn't have time to play with you now."

When Mary is ten, she and Betty want to go on their bicycles to a near-by lake. Her mother asks how long it will take to ride that far, and how long to ride home when they are tired. Mary decides to go to a park instead and save the lake trip until they can have all day for it.

When she is fifteen she wants to stay all night with a friend after a party, and asks her mother if it will be all right. They talk it over, and decide together that it will be.

When Mary is eighteen she says to her mother: "Betty and I are going to play tennis, then we're going to meet Tom and have a ride in his new boat. I'll be home by nine."

In the other house it is different for

Barbara Black. No one answers her "whys," so she stops asking. When she is older she no longer asks for permission, but argues and cries to get what she wants. When she is in high school she learns to lie to her father, and to meet her boy friends at another girl's house.

Two days after she is eighteen she elopes. Her father is still shouting, but at last Barbara cannot hear him.

PARENTS HAVE no rights over the child. Rather, they only have responsibility for him.

Authority rests ultimately on what the parent is, and on the relationship he establishes with the child.

The authoritarian way seldom accomplishes its purpose. The child in the guidance type of home is actually under more control.

Dictatorship breeds friction and unhappiness, and ends in rebellion or stagnation.

Every household evolves some way, good or bad, of managing its affairs and regulating the interpersonal relationships of its members. Government is too formal a word to describe this process, yet it comes as close as any term we have.

We know that in the past there was a general pattern of "rule by father," sometimes despotic in the extreme. But common sense would tell us that it must often have been modified by love and kindness, and that in many cases the reins must have been in the hands of the mother if hers was the superior ability.

TODAY "DEMOCRACY" is urged upon the home. Democracy is a political concept for the government of states, in which "power is retained by the people and exercised by representation." Its first principle is "sovereignty of the people," and its second is "equality of the people."

Obviously, such a form is not a plicable to the family. Power cannot held equally by the father and by a bal of two years. Nor is power exercised l representation. Moreover the functio of the family differ from those of t state. In the family, regulation or go ernment cannot be separated from t process of rearing the child. We confu the meaning of democracy when we t to apply it to both the state and t family.

We need to coin a new word to fit t following way, which is the highest for of regulation of family life, and the mo harmonious:

Power is retained by the parents, acti together. Its use is always determin by the best interests of the child. Neith parent is boss over the other, but ea honors the other as much as himself.

Responsibility is on the parents, un the child is of age.

The child shares in power and respo sibility, according to his growing abilit This is important to his own develo ment.

All members of the family are equ in worth, regardless of age, sex, degre of intelligence, or condition of health.

Each is entitled equally to have h needs met and to the right to voice h desires and his dissatisfactions, subje always to the welfare of the family as whole.

These are wholly in accord with Chri tian teaching. The ingredients for su cess are discussion, compromise, sharin give-and-take, patience, and good humo Where these are present it does not ma ter whether there is a formal meeting f the making of decisions, or a more casu and spontaneous way. Each family w evolve the way that suits it best. The will be harmony if the basic principl are observed.

# A WEDDING IS WORSHIP

By ROBERT H. THURAU

As THE HANDS on the wall clock moved closer to the hour of the wedding, the bridegroom was getting nervous. I shared his nervousness even though I had performed many weddings before this one.

But this wedding was going to be different—much different—and I couldn't help but feel uncertain although we were following the guidance of the rubrics in the Order for Marriage. For some years I had wanted to do this.

As it turned out my nervousness was needless. At the reception that immediately followed many people came up to chat with me about the service. One was a pastor. Enthusiastically he asked, "Do you mind if I take home a couple of those wedding bulletins?" Then he commented, "You know, this was the church at worship tonight."

An editor of a newspaper told me that this was the first wedding he attended where he felt he wasn't simply a spectator. But what meant the most to me that night were the gratifying comments of the newlyweds (and their parents) who were courageous enough to change what always had been considered traditional.

WHAT WERE the differences about the wedding that night?

For one thing, the music. All the music, including organ and vocal, was religious throughout. One of the rubrics

for the Order for Marriage states, "The use of secular music shall not be permitted in the church."

No one can plead that he doesn't know what to substitute for such vocal selections as "Because" or "I Love You Truly," or for the so-called traditional march, "Here Comes the Bride." Back in 1950 L. David Miller, now professor of music at Wittenberg University, Springfield, Ohio, had an article in *The Lutheran* called "Music Can Spoil a Wedding." In that article he suggested appropriate vocal and organ music.

Since then, Mrs. Regina Holmen Fryxell has written a little booklet called "Wedding Music" with a helpful section on "What Is Appropriate?" Mrs. Fryxell writes, "The church wedding is a sacred rite invoking the blessing of God on the founding of a home. All the music used should serve to reflect and intensify the mood and meaning of the service and direct the thought God-ward."

Who ever thinks (particularly a girl who stands dreamily before a mirror and, in imagination, sees herself as a young bride) of a bride coming down the aisle of the church to anything but "The Wedding March" or, as it is known, "Here Comes the Bride." This music has become so closely associated with weddings that it is here that the rubric, already quoted, encounters its greatest difficulty.

BUT THE "traditional" marches of Wagner and Mendelssohn are definitely secular and therefore inappropriate. The "Bridal Chorus" from Wagner's opera *Lohengrin* is inappropriate for another reason. Though it is used as a processional march in weddings today, yet in the opera it comes *after* the wedding. It is sung by knights and ladies of the chorus inside the bridal chamber as Lohengrin and Elsa enter.

Still another and more profound o jection can be cited. The wedding its has taken place in an atmosphere of fe suspicion, and mistrust. Before the is over, Elsa and Lohengrin have qu reled bitterly, the bridegroom has kil a rival in self-defense, and now is forc to leave his bride forever!

OR CONSIDER the background of M delssohn's "traditional" recessional mar Mendelssohn composed his *Incider Music* to Shakespeare's *A Midsumm Night's Dream* just a few years bef Wagner began *Lohengrin* in 1845. Shak peare's play is a comedy with three s of characters. The music that has co to be associated with church weddi today was intended to be played bef Act IV in which Bottom, a weaver, tra formed into an ass, courts a tempora bewitched Titania, and Act V in wh Bottom and Flute and their clown cronies act out a hilarious performar Is this the kind of music with which end a religious ceremony?

Both Pastor Miller and Mrs. Fry offer a wide selection of processional recessional music. Mrs. Fryxell po out (and this is a strong argument for bride-to-be) that Princess Elizabeth ch the hymn "Praise, my Soul, the King Heaven," with the tune of Goss, as processional when she was married Westminster Abbey on Nov. 20, 1947

In one of our most recent weddi we had a half-hour organ recital and cal music including such numbers as " hold a Rose Now Blooming," Brah "How Brightly Shines the Morning St Bach; "My Heart Ever Faithful," Han "The King of Love My Shepherd Milford; "Be Thou with Them," B "Cantilena," Rheinberger; "Abendli Schaumann, and "O Perfect Lo Clokey.

ST. JOHN'S LUTHERAN CHURCH
KITTANNING, PENNSYLVANIA

Marriage of Richard Edward Pesta and
Dorothy Kathleen Baker
December 23, 1960 7:30 p.m.

Organ Recital
Behold a Rose Now Blooming - Brahms
How Brightly Shines The Morning Star-Bach
My Heart Ever Faithful - Bach
Mr. James Hobbs, vocalist
Arioso - Handel
The King of Love My Shepherd Is -Milford
Be Thou With Them - Bach
Mr. Hobbs
Cantilena - Rheinberger
Abendlied - Schaumann
O Perfect Love - Clokey
Mr. Hobbs
Processional O Perfect Love
(At the start of the processional the congregation will stand and remain standing until after the Gloria Patri)
Hymn 408 Entire congregation.
Psalm 128, page 207 (minister reads to colon; people read after colon)
Gloria Patri (spoken in unison)
Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.
Address (congregation seated)
"What Does the Bible Say?"
Order for Marriage, page 270
(Please note that the congregation prays the Lord's Prayer and says the italicized Amens after the prayers and benediction)
Recessional
Trumpet Tunes - Purcell

You have been honored by the invitation of a Christian man and woman to share in one of the happiest and holiest moments of their lives. You are their guest, and the guest of the Church. You are also their fellow worshipper.

The Marriage Service is a service of worship through and through in which vows are made, prayers are offered, and a blessing given. You are present to join, always inwardly and sometimes audibly, in this act of worship. If you are not familiar with the Church's ways, the following may be helpful:

The Marriage Service is found on page 270 of the book in the pew-rack. If you have time, you may wish to read it over beforehand, and you will certainly wish to follow it when it begins.

No married person should attend a wedding without giving thanks to God for his own marriage, and renewing in his heart the vows that are taken for the first time by others.

No person should leave it without doing that for which he came--praying his best that God's blessing may truly rest upon this man and this woman all the days of their life together.

As you pray, so may you also receive a blessing.

In this marriage the double ring will be used. Miss Baker will be given in marriage by her father, S. Carl Baker. The Maid of Honor is Miss Katherine Alice O'Neil and the Bridesmaid is Miss Mary Ann Secavea. Best Man is Frank Baker and ushers include Edward Lunmire and Raymond Boarts.

Officiant is Rev. Richard Baker, brother of the bride, assisted by Dr. Robert H. Thurau, pastor of this church.

Organist is Mrs. Harland Hill and acolyte is William Rush.

**Program for wedding as distributed in St. John's, Kittanning**

ANOTHER DIFFERENCE was congregational participation. Instead of being simply spectators that night, the wedding guests were worshipers. This change in role was effected in several ways. On entering the church each person received a bulletin just as he would at any service of worship.

At the start of the service the congregation sang a hymn and said a psalm with the Gloria Patri. Here, again, the rubrics make provision for this.

It always seemed to me impossible to include the Address mentioned in the rubrics simply because of the difficulty of sitting during that time, particularly on the part of the bride and her party. But one bride, after studying the rubrics with me, concluded that she wanted an Address. And she proved to me that the bridal party *can* sit! Ever since I've been encouraging couples to include the Address in the service.

And, finally, in the bulletin the congregation was urged to read over the Order for Marriage beforehand, to follow

it, and to participate in it by praying the Lord's Prayer and saying the italicized Amens after the prayers and the benediction.

CHANGES such as these take patience and love and time. But here the premarital conferences present a good opportunity for the pastor to explain these things and to ask the bride and groom (and sometimes their parents) to give just as much thought to them as they do to other details of their approaching wedding. The guidance and suggestions of the pastor are welcomed because they are eager that everything be just right.

May the day come—and soon—when all weddings will be a service of wor and the wedding music, like all o worship music, will be selected and formed to the greater glory of God!

Some weeks later, after reading a b description of this "new look" in v dings here at St. John's, one pastor wr "I have often read and re-read th rubrics for the Order for Marriage, thought of following them to some gree, at least. But that's as far as it w And now your experience has fanned spark, so to speak." An organist wr "I hope many more clergy and chi musicians will accept our viewpoint the future."

# Prescription for the City Church

*A congregation should be more than a small corporation in search of new customers*

By CARROLL L. CHARLES

ANY CONGREGATION should be concerned about its ministry to those who live in its neighborhood. A congregation may have other directions in which its ministry should move, dependent upon location and circumstances. It certainly has a responsibility to active members who live outside the immediate community. A "downtown church" should properly minister to a total metropolitan area, anc pecially to people whose needs are by a large downtown church with a cialized program, but never negle the immediate community.

Other congregations may have a sponsibility to minister to lingu groups or a daytime working commu but again, never neglecting commu

Each congregation should defin role in consideration of its past mini

ize in membership, its community, its
ition, and its relationship to other Lu-
an and Protestant churches in the
. For example, a German congrega-
should maintain a German-speaking
istry as long as this type of ministry
eeded in a city, especially if located
the center of the city. However,
e is no need for two or three German-
aking ministries in most cities.

THE IMMEDIATE community always de-
nines the nature of a church's min-
y. In the changing city this may mean
onstantly changing ministry. Most
rches should have at least 50 per cent
their membership within a mile or two
the church. If the proportion drops
ow this the church will be in trouble.
Proximity of location to other churches
the ministry provided by other
rches may influence a congregation's
istry. One of the greatest problems
today's cities is the tendency for con-
gations to copy each other. If one
ngregation is doing an effective job
a particular area, other congregations
by it. However, a completely different
ogram may be much better, since our
ed is for a variety of churches of vary-
sizes serving together in a way to give
most effective total ministry to a city.

THERE IS STILL much talk of parish
undaries for city churches. For some
son many congregations and pastors
el that all Lutherans ought to become
mbers of the nearest church. In view
the nature of urban life today this is
false assumption. Some people should
end the nearest Lutheran church but
hers' needs may not be met adequately
this way. Members may desire to re-
ain active in the congregation located
their former place of residence. This
ay be what is best for them and for the
ngregation.

The key is the activity of the member and his personal need. Pastors must seriously consider this, for inactive members should be visited and encouraged to transfer. But an active member should be encouraged to keep his membership in a congregation regardless of how far he may live from the church.

Once a congregation has defined its role and has determined to whom it should direct its mission, it must then probe more deeply into the question: who is my neighbor? To answer this question in depth is to solve the knotty problem of how to communicate the gospel. Very few city churches with which I am acquainted seem to have made any beginning in answering this question. As a church we spend most of our time talking to ourselves.

Essential to communicating the gospel is an adequate knowledge of those to whom we proclaim God's Word. Very few congregations seem to know the people who live in the community. Many members are confronted with genuine problems they feel the church knows nothing about. On several occasions in an honest relationship with capable Christian laymen, I have been unmercifully shattered by their saying, "Quite honestly, you don't know what life is like in the business world. The church is no help to me in the problems I face each day!"

WE COULD GAIN an adequate knowledge by practicing the ministry of listening. Even evangelism visitors go out eagerly primed to say what will convince the victim that he needs the church. Instead, the first call might better be spent in listening, compassionately sharing his burdens and joys and knowing him as a fellow creature of a heavenly Father. But how easy to assume that every person is like me, and if my answers don't help him, then it's his own stubborn fault.

To know my neighbor is to compassionately identify with him. The Christian is freed by the power of God's love to turn outward, so that, even though he may not understand much about his neighbor, he finds himself looking at life through his neighbor's eyes.

The same kind of identification is necessary for congregations. But this is often so difficult because the church is hopelessly confused about what is Christianity and what is culture. We place Christian values on cultural accumulations of the person. Equating education, income, refinement, and the proper use of the King's English with Christianity is inexcusable. Yet this is being done in the church.

A more difficult problem arises from the more subtle values of middle-class background; such as cleanliness, prudence, thrift. These values (learned from class background) are so intertwined in the church with what it means to be Christian that it appears impossible to attempt to untangle the mess. Yet this must be done if the church is to identify and communicate to urban man.

THE CHRISTIAN identification is quite different from social identification. For example, there is much discussion on whether pastors should live in the immediate community, should they live as their people live, should their income be comparable to that of the people whom they serve? The answer to these questions is always assumed to be directly related to the effectiveness of their ministry!

Other questions of similar type are less frequently considered, possibly because they are embarrassing: should an educated pastor serve uneducated people. Should a pastor be of the same ethnic background of the people he serves? These are valid questions but if over-

emphasized they replace the primary
sideration of true Christian identifica

Social identification is important
not primary. There is very little rela
ship between the effectiveness of a p
and his place of residence. But the
a definite relationship between the
fectiveness of a pastor's ministry and
willingness to see life through his ne
bor's eyes.

TO COMMUNICATE to urban man
must use a vocabulary relevant to his
perience. This is so seldom done
the church's message is being bou
back without ever penetrating its ta
We are innocuously engaged in a vac
monologue instead of a dynamic dialo
For we live among men whose voc
lary is filled with dull-edged relig
phrases; these phrases even perme
popular songs, TV shows, movies, m
zines, so that the traditional theolo
vocabulary does very little harm
good) to anyone.

We may use such words as redemp
salvation, grace, resurrection, justifica
heaven, love, passion, eternal life,
gospel, but I'm not convinced that n
people are listening. For the ave
man we must assume that old w
must be filled with new content.
problem is even more difficult in sp
ing to the increasing number of pe
of the innner city low-income areas.
can you speak of God as a heav
"Father" to a youth whose only "fat
experience is of one who is drunk
the time and beats his mother?
can you explain family table prayer
child who has never had the experi
of sitting with the family around a ta

THE PROBLEM is not in method b
motivation. The primary motivation
evangelism should be that of sharing
we have received. I must be confro

the Word of God and struggle with condemning and cleansing power before I can share it with others. All the techniques and training are meaningless unless this has first happened.

But the emphasis upon the institution has paralyzed the church and has blocked this kind of freedom in evangelism. An institutional orientation makes loving the neighbor easier because it pays to "love" him. Who has not seen and heard the obvious shouts from returning evangelism callers as they eagerly report, "We signed up two!"

Who has not heard an active evangelism committee called the backbone of the church *merely* because its work has brought about a healthy growth? Who has not seen prospect cards marked "no response" placed in the "dead card" section of the evangelism file, as if this puts our neighbor in a lower level of concern?

Even the community can be divided into neat little zones with a trained fieldman checking on his customers when they are not responding! Is this using of people not obvious to anyone of even average intelligence? No wonder many unchurched people feel that the church is so different from the nearest supermarket or the corner service station.

I UNDERLINE the fact that programs and techniques are not the cause of the problem. The problem is in the motivation, the lack of true concern for our neighbor and his needs, and an emphasis upon the institution, "dear old St. John's." The techniques are relatively unimportant; a sense of mission is important.

As quickly as possible we must do all possible to break down this negative image of lack of concern by self-examination and a willingness to come face to face with the true nature of God's grace. Any attempt to find a solution to the urban problem without this will be disastrous.

*Dear old St. John's-by-the-Gas-Station*

Moreover, concern without action is impossible. Action is visible evidence of the power of God's love at work. We face the problem that urban dwellers no longer believe the church means what it says. Our experience in the inner city has revealed that congregations are often discouraged by this. They may sincerely begin to minister to their community but then are rejected by the community.

The community must be convinced by a visible action that the message proclaimed is sincere. We must not merely talk about race relations, but do something; not merely talk about housing problems, but do something; and not merely talk about God's love, but love!

To LOVE involves risk; the risk of rejection. Only our Lord fully and completely knows this because only he loved so much. The church also loves and this love may be rejected.

The ULCA faces this same risk. In view of our strength in urban areas we may face a membership loss. At the same time we desire to assure the proclamation of God's Word from strategic points within the city, even though resources might be more profitably used in more responsive fields. Shall we desert the city because we are not willing to pay the price?

## *FIVE MAKE A FAMILY*

# CONFERENCE

"WHERE'S MOTHER?" Sue called to Karen.

I answered for Karen. "Upstairs, Sue." I had seen Sue hurrying down the street as I stood at the bedroom window. She had run an errand for me . . . just to the corner to take a package to Mrs. Wagner.

Sue took the stairs two at a time. "Where are you?"

"In my room."

She flew in and threw herself at me. "Whoops! You'll knock me through the window."

"Can we have a conference?"

I SMILED. Sue is mad for conferences and committees at the moment. Seems that her grade teacher encourages them.

"Sure. What's the topic for our conference? Let's sit down." Sue took the ottoman. I took Dan's puffy-stuffy chair. "First . . . did you see Mrs. Wagner?"

Sue nodded. "Uh huh. She said thanks and she'll call you tonight. She wanted to give me a dime and I didn't take it." Sue looked at me virtuously.

I suppose many parents try to teach their children that you do things for a neighbor out of friendship and not for money. Sometimes Dan and I feel we've been successful. Sometimes we know that Pete and Sue are secretly adding dimes and quarters to their hoards—largesse from adults.

"That's right, Sue. You can accept money from a neighbor when he's asked you to do a specific job. Like Pete . . . digging Mr. Henderson's hedge yesterday. That was a tough job and he was hired to do it. But when you do some [illegible] service, you should not accept mon[illegible]

"I remembered," Sue said. "No[illegible] our conference. Mrs. Wagner says [illegible] Wagner is going away for a week—l[illegible] not right now. She says she'd lik[illegible] have company one or two nights. S[illegible] lonely when Mr. Wagner is away. So . . . Sue fell into a reverie, evidently o[illegible] come by the idea she was presenting.

"Yes?" I prodded her.

"So . . . she said maybe you'd let [illegible] come and stay a couple of nights. . . . . Oh, Mother, it would be such [illegible] . . . she said she'd ask Buzzy's mo[illegible] if Buzzy could come, too . . . and [illegible] can use the big bedroom that has [illegible] beds . . . and we could pack a suit[illegible] just as if we were going far away . . .

SUE SLID off the ottoman. She wa[illegible] on her knees across the room to my ch[illegible] "That's what Mrs. Wagner is going [illegible] call you about tonight. It's a long t[illegible] till Mr. Wagner goes away, but [illegible] said . . ." Sue giggled happily, ". . . [illegible] said Buzzy and Sue are in such dem[illegible] that she'd have to date us far ahead.

Sue leaned against my legs and gig[illegible] again. "That's what she said." Then [illegible] looked up at me seriously. "What are [illegible] going to say to Mrs. Wagner when [illegible] calls?"

"Yes . . . Yes . . . Yes! We all n[illegible] little vacations from one another. F[illegible] ilies love one another more after sep[illegible] tion. And Mrs. Wagner will have [illegible] I'll bet she treats you like grown-[illegible] You will have a good time."

And Buzzy, too, if her mother says
"

Oh, I think her mother will agree.
knows the Wagners. And she likes
zy to play with you."

There you go! You promised, Mother.
zy and I don't *play!* Play is for
ies."

WE'VE HEARD this complaint often this
t year. It is true. Buzzy and Sue
growing out of the play stage. Sue
ates that word *play* with dolls and
ying childish games.

corrected myself. "Buzzy's mother
s Buzzy to *associate* with you. Better?"

"Better. I'd like to call Buzzy, but
s. Wagner said I should not say any-
ng until she talks with Buzzy's mother."

"Mrs. Wagner is right. There might
some reason why Buzzy can't go to
Wagners' at that time."

"She'll *want* to go." Sue rose from
floor.

"Conference over?" I asked.

"Yes. That's all I wanted to tell you.
going out to play now. O.K.?"

"Play?" I raised my eyebrows.

Sue looked at me. "Yes. What . . ."
en she laughed. "I'm going out to
sociate with the kids on the block."

She left, and I struggled from the
nken chair. If only Dan would let me
row it away. He did consent to mov-
g it out of the living-room. As I went
wnstairs, I thanked Mrs. Wagner
ehtally. Children need opportunities to
e with other people.

THAT EVENING Mrs. Wagner called. "I
ppose Sue's bored you to death with
y plan?"

"On the contrary, I was pleased to hear about it. It's very kind of you. When will Mr. Wagner be away?"

Mrs. Wagner's answer delighted me. "But that's perfect! That's the time when Dan and I are taking off to the church conference and a two-day vacation. Your invitation couldn't be for a better time."

"That conference on the church in new housing areas will be interesting," Mrs. Wagner said. "I'm glad that the church is sending someone. I think our little city needs to look ahead to what's going to happen here."

I agreed. "There will be about five hundred families in that new development on Riverdale Road. Churches . . . schools . . . business people . . . community groups . . . we all have to get together to see what the new families need from us and what they can contribute to the community."

"I'M GLAD that you and Dan can take a couple of vacation days beside the conference day. You'll have a good time. And I'll have a good time with Sue. Did she tell you I'm asking Buzzy, too?"

"Yes."

"I thought of Pastor Hanson's daughter, too. Laura Hanson is about the same age as Sue and Buzzy. If I can think of a way to get a third bed into that room. . . . I know they'll want to be together so they can whisper and giggle all night."

I laughed. "You are brave, Mrs. Wagner. Three giggling guests! They always *say* they are going to stay awake all night. But, we have Sue's friends stay overnight here. They go to bed noisily. Suddenly—all is silence. Sleep comes quickly."

✠

A GOOD HEARER makes a lively preacher, just as a poor preacher makes a dull hearer. —From *The Gospel We Preach* (Augustana)

# WORSHIP NOTEBOOK

## RESTORE PRIVATE CONFESSION

SUPPOSE YOU were to sit in a bus or streetcar in your town reading a book with a title like "The Glories of the Communist Way of Life" or "How to be a Spy for the Soviet Union." Obviously there aren't really any books so entitled (at least I haven't seen them if there are), but can you imagine the whispering and head-nodding that would soon fill the bus?

Let's be a bit more realistic, and suppose you were reading Karl Marx's *Das Kapital,* a collection of speeches by Lenin or Stalin, or were plowing through a Russian grammar. Wouldn't there arise the feeling in some quarters that you were selling out your country?

I remember a parishioner who, upon discovering that the book I happened to be reading was on the Roman Catholic mass, said quite excitedly, "You're not reading *that,* are you, Pastor?" I suppose the same thing would result if a Roman Catholic layman found his priest reading a volume on Martin Luther or a pamphlet on birth control.

It's like the liberal who reads nothing but Barry Goldwater or the pamphlets of the John Birch Society, the conservative who plows through the Overstreets, or the businessman who pores over labor propaganda. Somehow we've gotten the idea that there's something not quite sound with the fellow who reads "the enemy's" literature.

SOME PEOPLE go a step further, and by so doing make themselves look ridiculous. To the fellow who says angrily, "You're not reading that trash, are you?", there's only one reply, "Yes, have you read it?" All too often the reply co back, "I wouldn't be caught dead it!" How can a person criticize ano fellow's point of view unless he t the time to find out what it is?

For more than fifteen years I've b reading a small magazine entitled *Sancta.* The words mean "One h and refer to the church, which in Latin creed is described *"Unam, sanct catholicam et apostolicam Ecclesi* (meaning "one holy, catholic and a tolic church"). The masthead of journal says that *Una Sancta* is publis "in the interest of the life and wor of the Lutheran Church."

There's nothing wrong with that. A all Lutherans are interested in the and worship of their church. But if talk to some people they'll say that magazine is the "house-organ" of "high-church crowd," the "propaga sheet" of the people who are "trying make the church more catholic."

I don't suppose that any of the theran pastors and laymen who are c nected with *Una Sancta* would deny t For them the ideal is to have the chu be truly catholic, but by this they do however mean *Roman* Catholic. T they are a part of the liturgical mo ment they do not deny, and at time one gets to reading this magazine he f that the editors and authors are only terested in liturgical matters.

That may be good; it can also be b But since the publication of the jou is their private activity, what they p is their business. If a subscriber doe like what he reads, he can show his

asure by canceling his subscription. wever the journal raises interesting estions often left unspoken in other as of the church's life. True, it has axe to grind. Like all other publicans it has its own editorial position, and or one am glad that this journal does ist.

TAKE THE current issue for example. arked "St. Mark the Evangelist" (April ) it offers several items of interest. e is a scholarly paper on "The Meals Qumran and the Lord's Supper" by . C. Umbau Wolf, pastor of St. Paul's urch, Toledo, Ohio, and former prossor at Maywood Seminary. For one o wants a handy reference to current inking on the sacrament, and with parular attention to its relation to the ead Sea Scrolls, this paper is most lpful.

The editorial section deals with sevral matters: an answer to how often the crament should be celebrated and reived, criticism of some pamphleteering oup which is lambasting the Lutherans r moving away from their "formerly nservative" position, and a section which at once struck my eye) entitled What About Those Defections?"

Obviously all is not well among the aderents of the liturgical movement. The ditorial mentions that "two young men . . . have left the Lutheran Church." suppose they were pastors. The liturgial movement has been criticized for the lefections, says the editorial, and church fficials say "We must do something bout it."

I regret that the editor says that others ave not left Lutheranism "in spite of the pposition they faced." To me this is one of the sad features of the group known as the "high-churchmen." Too often they have a sort of martyr-complex. I agree, however, that the editor is right when he says that the church must live up to its confessions and that professors and pastors ought to think more seriously about the depth and importance of the liturgical movement.

If it is true that in Lutheranism ceremonies and rites need not be everywhere alike, and if we have some members, clergy and laity, who appreciate a more elaborate service, why should they be hounded out of the church?

THE BEST PART of the current issue is an article "Private Confession and Absolution. A Word to Pastors," by Walter R. Bouman. I can see a lot of people letting out a wild shriek at this point. "Private confessions?" Those people ought to see the fifth part of Luther's *Small Catechism,* the Smalcald Articles, the Apology to the Augsburg Confession, the Order for Private Confession in the text edition of the *Common Service Book,* not to mention certain scriptural passages (e.g., Matthew 16:19; Matthew 18:18; John 20:20-23; and I John 1:8—2:2).

The author is careful to distinguish six types of confession:

1. Secret confession of the heart. 2. General confession, as that which precedes the liturgy. 3. Public confession of a sin before the congregation. 4. Reconciliatory confession as is required in Matthew 5:23-24. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." 5. Mutual conversation of the brethren which is a sort of brotherly conversation. 6. Individual or private confession.

This latter is the major concern of

the paper and while it allows for confession of one's sins to another person it particularly relates to the pastoral office as Luther says in the Catechism. Biblical and confessional references are made to support the author's plea for restoration of a custom which we officially accept but for all practical purposes disavow.

We who were called to the mini know the problems that face us from to day, yet how many of us will use tool of the church given us by Ch himself — confession and absolution sins? It's time that private confess was restored in our churches.

—EDGAR S. BROWN, J

# PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

## Sex and religion

QUESTION: From certain Bible verses one can easily infer that any sexual desire is wrong. But how can two people be drawn to each other, with a view to marriage, and have no physical attraction? If I can't look forward to complete union in marriage what kind of attitude can I have? If I look forward to it, is God displeased that I should desire complete physical union with a man? Of course, I believe that love must be the sole governing force in these actions, but is this enough? Does God then condone these imaginings in my heart?

My boy friend has expressed desire for intimacy before marriage, and admits having had such experience with another girl. I explained to him why I regarded such behavior wrong, and asked him why he did not marry the girl. He explained that he was overseas, and while he was gone she married another.

If he is truly sorry for his mistake would it be all right for me to marry him, still upholding Christian moral ideals? If he is truly sorry, asks pardon, he is longer guilty, is he? I like Roger v much, and feel that I could be happy v him. He says he wants to do wha right.

REPLY: Sex is necessary and goo only its abuse is wrong and degrad Several general purposes of sex generally recognized: 1) expressio devotion between married partners, holding a family together, and 3) production of life. Bible passages wh indicate disapproval refer to misuse abuse of this function.

Your desire for complete union v a husband is correct. That, of cou means different things to different p ple, for the sexual urge of both and women varies from very weak very strong, though on an average stronger in men. Marriage partn must adjust themselves to these dif ences.

If your boy friend's penitence his past conduct is sincere, he has as God for Christ's sake to forgive h and he trusts God for pardon, h freed of guilt. You too may well give him. Your attitude toward marital sex experience is right.

Let me suggest that both of read several of these books: Wo *How Love Grows in Marriage;* Bra er's *Love Is No Luxury;* Butterfie *Sexual Harmony in Marriage;* Stone's *A Marriage Manual.*

# "Because the littlest things upset my nerves, my doctor started me on Postum."

"Spilled milk is annoying. But when it made me yell at the kids, I decided my nerves were too much on edge.

"When I saw my doctor, I told him I also hadn't been sleeping any too well. Nothing wrong with my health, the doctor said after the examination. But perhaps I'd been drinking lots of coffee? You see, he told me, many people can't take the caffein in coffee. I ought to try Postum, he said. It's 100% caffein-free—can't make you nervous or keep you awake.

"You know, it's true! Since I changed to Postum I do feel calmer and sleep better! Can't say I enjoy spilled milk—but trifles don't really upset me any more!"

*Postum is 100% coffee-free*

Another fine product of General Foods

# BOOKS

## LITURGICAL REFORM

**The Dynamics of Liturgy.** By H. A. Reinhold. Macmillan. 146 pages. $4.75.

In the liturgical movement recently, it appears that what is frequently regarded as a "Romanizing" tendency in Protestant circles is considered to be a "flirting" with Protestantism (at least in its externals) within Roman Catholicism. Just how far this spokesman of the movement in the Roman Church wants to go is suggested in the book.

The author, an American priest of German birth, has kept tongues wagging among Roman Catholics by his stimulating articles in *Worship*, an excellent liturgical journal published by the Benedictines at Collegeville, Minnesota. One can't help wondering if the less frequent appearance of Father Reinhold's articles in recent issues of the journal tends to suggest that he is too far advanced for his colleagues.

This volume offers an inside view of what the more advanced Roman clergy would like to do if they were able. Here all the areas of the church's life with which the liturgy must deal are given exciting consideration under the imaginative stroke of Father Reinhold's pen. A history of the liturgical movement, social considerati proposals for the revision of the calen art and devotion all are drawn out v freshness and imagination.

Lutherans will bridle under the gratuit slurs on Luther (e.g., Luther's interpr tion of the Eucharist is "by now a curi museum piece"), but if they have any gard at all for the growing concern to m worship meaningful they will ponder suggestions made by the author. How away from our own problems are such st ments?

"The Real Presence is the thing that presses popular piety."

"We all know of daily communicants v fail to be a witness in their circles whose only mark of lived religion se to be their daily communion and wha involves."

"Most of our devotions speak the guage and think the thoughts of the century. Almost all of our hymns are on sentimental side."

We can sympathize with the author's for reform. We could wish that his found equally intelligent expression on side of the fence. EDGAR S. BROWN, JR.

*New York City*


THIS STORY OF FAITH AND COURAGE MUST BE TOL

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by RICHARD W. SOLBERG

and Dr. Solberg tells it with comp exposure of the cynical and subtle weap used by Communist leaders to hamper, pede and restrict progress of the Chris Church in East Germany. Here is he witness by thousands of youth and ad who . . . in the name of their faith resist sinister economic pressures, edu tional discrimination and defamatio even in face of imprisonment.

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# tters to the editor

## hmann trial

:

Mr. Van Deusen's article on the Eichmann l (*The Lutheran*, May 3) was disturbing. tainly the manner of Eichmann's appre- sion was unfortunate. It was unfor- ate, however, primarily because this en- eer of genocide could so easily find a en and live with the blood of millions his hands in apparent security within a ilized society.

We are seldom permitted the choice be- en a total good and a total evil. Most our choices depend on striking a balance. king all circumstances into consideration confrontation of Eichmann with the sts of those he has helped murder is a for justice.

t is a little astonishing to find your cor- pondent invoke the claim that Eichmann peing tried for violating an *ex post facto* v. Certainly the substance of the law un- which Eichmann is being tried has been t of the code of every civilized nation. nocide, the wanton extermination of a ion in the name of the mythology of e, is proscribed by the natural law of manity, it is part of the Ten Command- nts. Does your correspondent really think t Eichmann can legitimately claim that did not know it is wrong to kill? The me of genocide did not become a crime cause Israel has a law covering the sub- t. Its criminality rests on more funda- ntal considerations, considerations im- ted within the Western world by the deo-Christian ethic.

Your correspondent appears to imply that forgetting of the colossal evil wrought der Nazism is a gain for the human con- ence. He is mistaken. The human con- ence grows more sensitive when it con- nts the colossal and wanton destruction life which occurred in our time. The hu- n conscience is never served by callous- ss.

(Rabbi) Ben Zion Bokser

*Forest Hills, N. Y.*

## Keken reply

Sir:

Congratulations on publishing in full the letter from the Hungarian pastor (*The Lutheran*, May 17) and the editorial with which you followed it up. It is sad to think that this will be used by many Americans as ammunition in their drive to prove Communist infiltration in the Protestant churches in the U.S. This is of course nonsense. I find it very hard to believe everything Pastor Keken says, just as I had serious doubts about the complete veracity of the statements in the Dec. 21 article about Hungary. The discrepancies point up the fact that in this country we have long had the tendency of viewing everything on this side of the Iron Curtain as "white" and everything on the other side as "black." There are humans on both sides, and as a consequence there is white and grey and black on this as well as on the other side. By deluding ourselves into believing in this "all black and all white" business, we are not placing ourselves in a favorable position in the fight against communism. I find it particularly sad that we who call ourselves Christians go right along with this delusion, which of course implies that we are setting ourselves up as judges in matters which only God can judge.

While many refugees from Communist-controlled countries are undeniably true freedom fighters or patriots, some are simply adventurers or opportunists. They long dreamed of coming to the U.S.—not for freedom's sake but for the many material benefits they hoped to gain.

*Wilmington, Del.* (Mrs.) Eva Romo

Sir:

Dr. Keken's "Reply to the Lutheran" might have been written under pressure by Communist authorities who hold the sway over Christians, as well as non-Christians, in unfortunate Hungary and want nothing more than that the free world should "close the chapter" and forget the blood bath of Budapest and the following oppression?

Of course, this gives us, who are in the

free world, no right to condemn Dr. Keken or any of the "honest and faithful Christians" behind the Iron Curtain who, as you so rightly point out, "want us to understand and love them." But since when have love and understanding been expressed by forgetting such objects of love and understanding who are in no position to speak freely for themselves?

You are right that "none of us can see ourselves or others as God sees," but this cannot relieve us of the responsibility to see and to describe what we see as truly as is humanly possible. And, when it comes to communism, there are truths which simply could not be known to the free world if refugees and exiles had taken your advice to consider the past a "closed chapter."

Please, let's be careful to follow your advice about giving love to the brethren behind the Iron Curtain by *not* "closing chapters" on them because that would only help their oppressors. ALEX LIEPA

*New York City*

# ULCA

## Guide Planned for Synods On Ways to Serve the Aged

THE UNITED LUTHERAN CHURCH'S Board of Social Missions will sponsor a consultation of experts on the aged and aging, with the ultimate objective of formulating a church statement "setting forth basic principles, goals and policies in services to the aging, for the guidance of synods."

The Rev. Harold W. Reisch, board director of inner missions, said the statement is intended to help the church's 32 synods in planning and developing appropriate services for aging members and institutions for their care.

The consultation is planned in the near future so that a statement may be prepared in time for consideration at the board's next meeting in November, Pastor Reisch said.

Services to the aging have come under fresh scrutiny in all the synods recently, since the coming LCA merger in many cases will mean a realignment of juris tion over institutions. In some areas, in mission activities are carried out co-ope tively with other Lutheran church boc for greater economy and efficiency.

"The intense interest and concern for needs of the aged, reflected at almost ev level of our society, is echoed and echoed throughout the church," said Pa Reisch. "This interest reflects the deep se of compassion for the aged and a de to serve them in the name of Christ."

It is highly desirable, he continued, synods and agencies should be helped make the "most responsible use of church's resources and give the most uable service to the largest possible nun of our needy aged."

## Church Memorials Shouldn't Bear Names, Pastor Asserts

A COMMITTEE of pastors and laymen be named shortly to study church me rials, according to Dr. Edward S. Frey, ecutive director of the ULCA Departm of Church Architecture. The members be chosen from the department's consul committee.

The study was requested by the Rev. J R. Brokhoff, pastor of St. Mark's Chu Charlotte, N. C. He called on the dep ment to prepare a list of guiding princi to help ULCA congregations in formir policy on church memorials.

While generally defending the pra of church memorials, Dr. Brokhoff a cated several rules which he believes w curb present abuses. He emphasized under no circumstances should the n of the memorialized or the donor be pl on the memorial.

Before memorial gifts are received said, it should be publicly explained tha names will be inscribed upon the artic

"The memorial is to the greater glor God," he said. "It is a physical expre of love, devotion and faith in God. memorial is given for the church's us is a gift to the church to use as it sees

## NOD CONVENTIONS

# ACIFIC SOUTHWEST

ity Church, Pasadena, May 15-18

### nod warned of complacency

By LOUIS F. MERTZ

PASADENA—From the opening sermon by sident Carl V. Tambert to the closing ments of the Pacific Southwest's 70th an- al convention the twofold theme was the ne: "Beware of Complacency" and "Seek Christian Responsibilities."

President Tambert emphasized the danger "taking it easy" until the merger of the r church groups in 1962 when everyone uld be seeking out new opportunities and ponsibilities in the Christian faith.

Judge James F. Henninger, the ULCA resentative, told the 257 delegates that participating bodies in the merger must like on-going rivers, rushing forward with , rather than "dry river beds." As the r living waters flow into one river then new merged church will have life and ality, he said.

It required less than one hour of intel- nt questions and answers to vote unani- usly for ratification of the merger.

Dr. J. Emory Ackerman, statistician, dra- tized his report with a cardboard char- er named "Caspar the Friendly Ghost." "Caspar" slid along a string he revealed t 51 per cent of the parochial reports pastors had to be returned for correction errors; and that most congregations are slow in reporting.

He also reminded the delegates that only per cent of the total benevolences of nod were given last year and the total operty value of synod is now over $20 llion while the total indebtedness is about .5 million.

The parish education report brought fresh idence of complacency. The Rev. Stanley son shocked the delegates by stating that en all reports were in the Sunday school rollment of synod showed a net *loss* of one child in 1960. In 1959 there was a gain of only 31 children. Many reasons for the loss were given, but none was new.

The synod budget was passed as originally presented, with the same per capita as last year, $26.50, and a total benevolence quota of $927,000. Great stress was laid on the need of funds for institutions, the increase in some pastors' salaries, and for the salaries and housing allowances of professors at Pacific Seminary.

Considerable debate took place on a resolution presented by the Board of Directors of the California Lutheran Home concerning the building of "The Alhambra" in southern California. "The Alhambra" will involve an FHA loan of $2,000,000 to construct the new facilities on the present site of the Home for Aged.

Some of the comments on the floor reflected concern about separation of church and state, the large debt to be incurred, and details of the in-care program. The convention voted approval of the program. Ground will be broken on June 25 and occupancy is scheduled for the fall of 1962, according to the Rev. John Steinhaus.

Greetings were brought by the Rev. Henry Kangas, of the California Conference of the Suomi Synod, and by Dr. Carl Segerhammar of California Conference of the Augustana Synod. Both said their people were eager to get the merger completed and the new church in operation.

Dr. H. Paul Romeis, assistant to the president for home missions, presented the five new congregations to be received into the synod. They were St. Peter's Church, Pinole; Bethlehem Church, Los Alamitos; Our Saviour's Church, Port Hueneme; Faith Church, Santa Rosa; and Shepherd of the Desert Church, Sun City, Arizona.

Dr. Romeis was honored at the synodical banquet for his work of the past eight years in the home mission field. Fifty-four congregations have been started during this time.

The Rev. Kenneth Charles Senft was elected second vice president of synod. He will serve until the merger, or as mentioned by Dr. Tambert—"to the end of the age."

# PACIFIC

Zion Church, Medford, Ore., May 15-18

## *Look at past, step into future*

By OLIN G. DASHER

MEDFORD, ORE.—The Pacific Synod's 61st annual convention was historic. It recalled the past in an audio-visual review of 60 years of progress, and it set the stage for the future with a 91-0 vote ratifying the LCA merger.

Representatives of every section of the synod, from southern Oregon to far-north Alaska, were present. An Augustana pastor, the Rev. Earl L. Anderson of Lake Stevens, Wash., was the chaplain.

The Rev. Edwin Bracher, synod president, preached at the opening communion service. In his annual report he noted that the congregations gave almost $22,000 more for benevolence in 1960 than in 1959, but only 77 per cent of the budget was raised.

"There are greater needs confronting us in 1961 and 1962," he said. "These can be met as each member permits God to work the miracle of grace in his life."

Representing the ULCA was Dr. Lawrence D. Folkemer, Gettysburg Seminary professor, who spoke on the work of church at two convention sessions and Lutheran Laymen's Movement breakf He also preached on Tuesday evening.

One new congregation was received i the synod, Our Redeemer Church, H River, Ore. At least four new congre tions will be added in the coming year was said. Five new pastors were welcon

The convention approved six gradu of Pacific Seminary for ordination. T are Delmer T. Anderson, David Ang bach, Elvin E. Bjork, William I. Bro Paul T. Riensche and Charles Rice.

Highlight of the convention was the torical presentation of the synod's first years. A master map was displayed, sh ing the area to be covered in the Pacific Northwest Synod of the Luth Church in America. This area will add M tana to the present Washington, Ore Idaho and Alaska; British Columbia become part of a Canadian synod.

Growth of the Pacific Synod was scribed in four phases, each marked by addition of a plastic overlay on the to show the new churches added. The map revealed more than 130 congrega which will form the new Pacific North Synod.

The delegates voted affiliation of the s with the Washington-Northern Idaho C cil of Churches. Authority was also g for soliciting funds among congregatio Washington for the Christian Witnes Century 21, part of the 1962 World's in Seattle.

Liveliest discussion came on the bu The "proposal" of $255,179 for 1961 finally adopted, including $161,859 ULCA and $93,320 for the synod. an actual budget of $283,488 for 1962 voted. It will give $190,268 for ULCA $93,220 for the synod.

A special appropriation was made evangelism in 1962. The four me church bodies are co-operating in an gelism conference tentatively schedule next January.

President and Mrs. Bracher pose in front of map showing synod's growth in 60 years

Officers re-elected were Pastor Arthur E. ılf, of Longview, Wash., as secretary; A. Halverson, Jr., of Longview, treas-r; the Rev. Howard Baumbart, of Olym-, Wash., statistician. Elected to the syn-cal board were Pastor Al Stone and ver Hesla, of Seattle, and Carol Dick, Kelso, Wash.

The Rev. Carl Fagerlin, of Tacoma, was elected editor of *The Pacific Lutheran.* will be published six times a year, the hod decided.

The statistician reported a total of 34,984 ptized members, 21,007 confirmed and ,290 communing. There was an increase about 15 per cent in apportioned benev-nce, contrasted with a communing mem-r increase of only 7 per cent.

## )WA

John's Church, Des Moines, May 15-17

### ote for merger unanimous

By GERALD C. HIBBARD

DES MOINES — The Iowa Synod unani-ously adopted a resolution to merge with ree other Lutheran church bodies at its 7th annual convention.

The unanimous vote reflected the merger nsciousness of the synod which has had any satisfying co-operative activities with ugustana and AELC, including the joint blication of a synodical paper. When erged, the Iowa Synod of the new Lu-eran Church in America will represent proximately 134 congregations and 80,600 ptized members.

The convention was preceded on Sunday a synodical rally and the commissioning Mr. Scott Baird as an educational mis-onary to Japan.

The keynote address given by Dr. Melvin Hammarberg, former director of World issions for Augustana, stressed the pur-ose and influence of the church in the orld.

President Alfred Beil (center) with Iowa ordinands Ronald Darge and Donald Kenning

The synod adopted a record $527,110 budget. Of the $270,299 to be retained by the synod, $98,100 will be used for the new Lutheran Lakeside Camp which opens this summer with accommodations for nearly one hundred.

A statement was adopted opposing federal aid to primary and secondary schools supported by religious groups. A study commission will be appointed to look into the whole matter of church-state relations, including federal aid to institutions of higher education.

Two graduates from Central Seminary were ordained. Ronald Darge was called as second assistant pastor to St. John's Lutheran Church in Des Moines, and Donald Kenning was called by the BAM to organize a mission in Big Spring, Texas. The Rev. Harold Olsen, AELC pastor and chairman of the Iowa JCLU, preached the ordination sermon.

Chester Myrom, executive director of the United Lutheran Church Foundation, was the ULCA representative. He pointed out that there will be no slackening of program during the months before the merger.

Greetings were personally brought to the

convention by the Rev. Raynold Lingwall, president of the Iowa Conference of the Augustana Synod; Mayor Reinhold Carlson of Des Moines, a member of Augustana; Dr. A. E. Farstrup, president of the American Evangelical Lutheran Church; and Dr. Ernest Nielsen, president of Grandview College.

Elected to new positions on the synodical board were the Rev. Charles Witt of Postville as vice president, the Rev. Norman Ullestad of Bettendorf as secretary, the Rev. Arthur M. Simonsen of Des Moines as cl ical member, and Mr. Roland Fagre Estherville as lay member.

The United Lutheran Church Women the synod, meeting concurrently, elec Mrs. E. T. Sersland of Newton as preside and Mrs. Walter S. Hodges of Burling as vice president. New board members Mrs. James Mohr of Eldridge, chairman the state offerings committee, and M R. G. Schreffler of Iowa City, chairman the state education committee.

## MICHIGAN

Hope Church, Dearborn, May 15-17

### *Merger approved 115 to 1*

By RAYMOND A. HEINE

DEARBORN, MICH.—"Merger is in the air," commented Dr. Frank P. Madsen, synod president, in his report to the 107th annual convention. The delegates agreed, and proceeded to vote 115 to 1 in favor of combining the ULCA, Augustana, AELC and Suomi Synod into a new Lutheran Church in America.

It was an emotionally moving event. After the vote, Dr. Madsen offered a prayer of thanksgiving. Then a lay delegate began the Doxology, and the entire convention joined in the song.

Representatives of the other Lutheran bodies involved in the merger brought greetings to the convention. They were the Rev. Melvin Hagelberg, of the Suomi Synod; Dr. O. V. Anderson, of the Augustana Church, and the Rev. Howard Christensen, of the AELC, who also served as convention chaplain (*photo at right*).

Also approved was the consolidation of Chicago Seminary (ULCA), Grandview Seminary (AELC), Suomi Seminary and Augustana Seminary.

Michigan Synod has practically doubled since 1950, it was shown in the report of Dr. Calvin Stickles, statistician. The number of congregations rose from 32 to 64,

Merging churches represented at Dearbo Christensen, Madsen, Hagelberg, Ander

with four more received at this convent the number of pastors rose from 40 to Baptized membership increased from 16, to 33,637, and property valuation so from $2,354,903 to $8,903,458.

During 1960 the rates of member growth were: 10.5 per cent for bapt members and confirmed members, and per cent for communing members.

The four new congregations are Transfiguration Church, Fenton; Prince of Glory Church, Madison Heights; Reformation Church, Coldwater, and All Saints' Church, Wilson.

Convention business moved smoothly, with less debate than usual. A budget of $2,500, requiring $21.48 per capita support, was adopted as presented by the executive committee.

Re-elected to synod offices were the Rev. Richard W. Albert, of Grand Rapids, vice president; the Rev. William D. Schaffer, of Detroit, secretary; Kenneth Johnson, of Kalamazoo, treasurer, and Dr. Stickles, of Detroit, statistician.

Named to the executive committee were the Rev. Howard Laughner, of Detroit; Howard Towell, Detroit; Leonard Noechel, Allen Park, and Eugene Irwin, Lansing.

Richard Dewey, graduating from Chicago Seminary, and George Stegmier, completing his work at Hamma Divinity School, were ordained. Mr. Dewey goes to Good Shepherd Church, Detroit, and Mr. Stegmier will develop a mission in Farmington Township.

Dr. Donald Houser, executive secretary of the Board of American Missions, was the ULCA representative at the convention. The Rev. Carveth Mitchell, of Mansfield, Ohio, spoke on evangelism.

## *Synod Convention Calendar*

June 5-8

CANADA
St. Peter's Church, Preston, Ont.

CENTRAL PENNSYLVANIA
Gettysburg College, Gettysburg, Pa.

PITTSBURGH
Holy Trinity Church, Greenville, Pa.

SLOVAK ZION
Dr. Martin Luther Church, Cleveland, Ohio

June 11-14

ICELANDIC
St. Stephen's and St. James' Churches, Winnipeg, Man.

Central States officers: Treasurer Palmquist, Secretary Welchert, President Young

## CENTRAL STATES

Midland College, Fremont, Neb., May 15-18

### *New church favored 224-12*

By MARTIN G. SCHROEDER

FREMONT, NEB. — The Central States Synod voted 224 to 12 in favor of the merger of ULCA with three other Lutheran church bodies. The step toward unity was in another sense a decision to separate, since the Nebraska churches will become a separate synod under the merger agreement, leaving Kansas, Oklahoma, Arkansas and western Missouri in Central States.

Dr. Harry Baughman, president of Gettysburg Seminary, was the ULCA representative. He outlined in his series of presentations a backward look at the church as it has been, and a forward look at the church as it will be.

The Rev. Lawrence Reese, of the ULCA Board of Parish Education, spoke at the

first evening session. He described the preparation and scope of the new church school material being produced by the Long-Range Plan, and now in the preliminary stage of testing.

The Midland Players, under the direction of Sarah Hawkinson, presented the medieval religious play *Everyman.*

Dr. Alfred W. Young, synod president, opened the convention, which was arranged with delegates seated at tables as at the ULCA convention in Atlantic City. Present were 177 clerical delegates and 132 lay representatives of the congregations.

The Rev. Hugo Welchert, of Omaha, was re-elected secretary, and Mr. Paul Palmquist, also of Omaha, was re-elected treasurer.

Dr. Paul Dieckman, president of Midland College, preached at the ordination service held in Salem Church, Fremont. Six men were ordained: Charles L. Harman, Robert L. Sieckman, William H. Temps II, Benjamin J. Warrenburg, Delmar D. Wiemers and Janis A. Dombrovskis.

New congregations received into the synod were Christ the King Church, Raytown, Mo.; Holy Shepherd Church, Kansas City, Mo.; Advent Church, Tulsa, Okla., and newly merged St. Paul's Church, Darrouzett, Tex., which was joined with St. John's Church, Lipscomb.

The Rev. Melvin Hammarberg, Augustana pastor from St. Paul, Minn., was the speaker at the convention banquet. William Horst, Lutheran Laymen's Movement member, announced that seven new LLM members had been recruited during the convention, bringing the synodical LLM membership to 166.

The budget for 1962, amounting to $319,172, was approved. Allocation per communing member is $19.38, of which $12.45 is designated for ULCA apportionment, and $6.93 for synod uses.

This was the first time the convention has met in a location other than a church. The delegates voted to return to the Midland campus for the 1962 convention just prior to the merger.

## WARTBURG

Good Shepherd Church, Chicago, May 1

### *Merger okayed without dissent*

By ARNOLD H. KAITSCHUK

CHICAGO, ILL. — By unanimous vote Wartburg Synod approved the Luth church merger that will disperse its mem congregations among five other midwes synods.

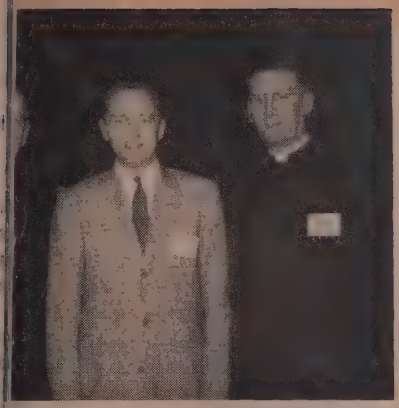
"Your action doesn't mean that there be no Wartburg," delegates were ass by Dr. Edwin H. Knudten, president of New Jersey Synod and ULCA representa to the convention. "It means that Wart is to wield its influence in the var synods. You are to carry forward for and ever uphold the fundamental Chris principles with which Wartburg has dowed you."

The convention also amended the s constitution to permit Dr. R. R. Belte continue as president until the merge consummated. He recently became pa of Unity Church, Milwaukee, Wis.

For the first time in synod history, a man was elected treasurer. He is Ro Nieman, of Milwaukee, who had been s ing in the post since January by app ment. Re-elected were the Rev. An Swasko, of Berwyn, Ill., as vice presi Dr. William W. Roth, of Springfield, as secretary; and Dr. J. A. Goeken, of J Ill., as statistician.

Four new congregations were rece into the synod. They are Our Father' Burlington, Iowa; Peace, at Granite Ill.; Prince of Peace, at Gary, Ind., and C Shepherd, at Hampton Park (Lockp Ill. Two new pastors were welcomed, Rev. Ronald Schlittler, of Trinity Ch Edgerton, Wis., and the Rev. R Schmidt, of Immanuel Church, Lena, I

Upon recommendation of the evang committee, it was decided to hold a sp synod meeting in the fall, instead of sep conference meetings. This procedure tried successfully last year. The pro



sident Belter, Pastor Wittman and Dr. dten at Wartburg Synod's 86th meeting

deal with significant theological ques-s, for laymen as well as pastors.

he treasurer's report showed slight in-ases in receipts. A total of $195,263.52 received for ULCA apportionment, and ,738.17 for Lutheran World Action.

he basic 1962 budget was fixed on the is of $24 per communing member (1959 res), thus coming to $398,088. After ucting $40,800 for synodical expenses, remainder will be divided 60 per cent ULCA and 40 per cent for the various ses and institutions supported by Wart-g. The respective figures are $214,372.80 l $142,915.20.

Gear your thinking to a highly geared gram," said President Belter. "The new urch is really going to roll."

Jnited Lutheran Church Women of the od reported four new societies organized ing the year, one in each of the new ngregations, and another in Unity Church, lwaukee.

Wartburg has five seminarians being or-ined this year: Leland Engel, called to nce of Peace, Gary, Ind.; Lowell Buss, led to St. John's, Bluff Springs, Ill.; Ray-ond Serocka, assistant at Unity, Milwau-e; Thomas Wedward, assistant at Em-anuel, Racine, Wis., and Kenneth Gohr, lled to develop a California mission.

# WEST VIRGINIA

Jackson's Mill, W. Va., May 15-17

## *Warning follows merger vote*

By HAROLD L. HANN

FAIRMONT, W. VA.—The Synod of West Virginia, meeting in its 49th convention, paved the way for its eventual dissolution. In approving the LCA Agreement of Consolidation by a vote of 40-2, the door was opened for formation of a new synod by merger with the present Pittsburgh Synod.

After an entire session devoted to a discussion by a panel composed of Pittsburgh Synod President William C. Hankey and the West Virginia Synod's liaison committee on merger, approval was given; but not without a warning, a recommendation, and a request.

The warning came in the words of the resolutions committee which, after expressing approval of Lutheran unity, said: "However, we also wish to record our serious concern over the dangers inherent in the organizational structure in the LCA."

Strong and centralized control, conformity, and the minimizing of the individual were pointed out as trends in the new church.

"Therefore we of the Synod of West Virginia urge every pastor and layman, every synod and congregation of the new LCA to remember that, as in society, 'eternal vigilance is the price of freedom,' so eternal vigilance will be needed in the LCA to assure that the importance of one is never forgotten and the witness of the church for her Lord is never lost amidst organizational super-structure."

Two motions by Pastor L. Stanley Whitson, of Elkins, relative to the proposed merger of the theological seminaries at Gettysburg and Philadelphia were passed.

The first, squeaking through by a vote of 21-20, recommends that "the Joint Committee on Merger Proposals investigate thoroughly the alternatives of the continuing need for the two seminaries at Gettysburg

West Virginia executive committee: Pastors Carson and Whitson, President Anderson, Secretary Renn, Daniel Bennett and Treasurer H. L. Shelhamer

and Philadelphia which now serve an area which includes 48.2 per cent of the membership of the coming LCA, and the possible merger of the two seminaries on the 53-acre Gettysburg campus."

THE SECOND motion requests the JCLU to revise its recommendation concerning synodical support of the theological seminaries so that the new Western Pennsylvania Synod of the LCA will support the Lutheran Theological Seminary at Gettysburg.

Disapproval was expressed concerning the method of apportionment proposed by the JCLU, and the new church was urged "to lead the congregations to proportionate giving with the tithe as the guide for minimum giving."

The ULCA representative, Dr. Earl S. Erb, stated that he looked forward to a merged church with its big advantage in a larger group expressing its Christian faith.

The congregations of St. Luke's at Beckley and St. John's at Glade Farms were received into the synod. The Rev. John B. Barringer, mission developer in southwest Charleston, was welcomed as a new pastor.

Speaking at the annual stewardship banquet, PRT Associate Director Richard T. Sutcliffe defined stewardship in much broader terms than the management money. God was described as asking fo doors of the church to be locked ag those who would offer at his altar se best gifts of any kind.

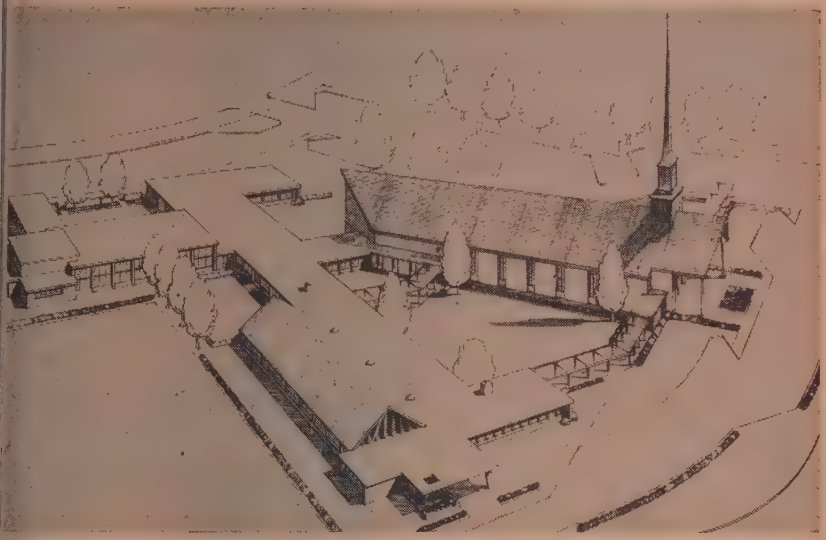
Re-elected as officers of synod were: tor Donald D. Anderson, Keyser, presi Pastor William A. Renn, Trinity Ch Wheeling, secretary; H. L. Shelhamer, gantown, treasurer.

Chosen as new officers for the sync ULCW who met concurrently with s were: Mrs. J. D. Weishar, Wheeling, dent; Mrs. Harold Knoll, Point Plea vice president; Mrs. W. F. Huss, Hur ton, secretary; Mrs. Paul Wiles, Mo town, treasurer; Mrs. Daniel H. Ber Charleston, statistical secretary.

## OFFICIAL CALL

The 23rd biennial convention of Uni Lutheran Church Men, official men's auxil of the United Lutheran Church in Amer will be held at Wagner Lutheran Colle Grymes Hill, Staten Island, N. Y., A 1-3, 1961.

RICHARD H. SNELL, Secre



n of Our Saviour's, Bayside, by T. Norman Mansell. First unit at left has been dedicated

## st Unit Ready at Bayside; Two Other Churches Planned

By GEORGE KEGLEY

ANOKE, VA.—Our Saviour Church, at ide near Norfolk, has dedicated its first Plans for two other new Virginia d churches are off the drawing boards. . J. Luther Mauney, synod president, ated Our Saviour's $140,000 building 21. Pastor Kenneth R. Carbaugh says building has a worship center seating 184, nine classrooms, office, nursery and mechanical room. It is air conditioned. Organized in 1956, the congregation has 180 confirmed and 295 baptized members.

GROUND WAS BROKEN April 30 by Gloria Dei Church, Knoxville, Tenn., for a building costing $72,130. It will have a chapel, educational rooms, social and activity rooms.

unit, left in sketch, is
t construction for Gloria
Knoxville, Tenn. Com-
on is expected in late
ember. The second unit
be added at a later date.

**VIRGINIA . . .**

Addition of a parking area and purchase of the two-acre site push the total cost to $101,300.

Officiating at the groundbreaking service was the Rev. James R. Crumley, Jr., Oak Ridge, Tenn., member of the synod executive council. Pastor B. F. Rutrough reports the five-year-old congregation has a membership of 103.

A FOUR-STAGE building plan has been approved by St. Paul's Church, Roanoke. The present church is only ten years old but a four-lane highway being built near the front door will force the congregation to move.

The first unit will have a chapel seating 155, a sacristy, altar work room, mechanical and storage rooms on the lower level of the split-level building. Above will be a large foyer, office, three classrooms, choir robing room, kitchen and social room. Eight classrooms will be in a brick house on the site.

Construction will be determined by sale of the present building, said the Rev. Hensil B. Arehart, pastor. The mission congregation has 125 members.

COMMENCEMENT exercises were held by Roanoke and Marion Colleges. Exercises at Marion were on May 28 and the Roanoke program was scheduled for June 4.

Dr. John R. Brokhoff of Charlotte, N. C., former pastor at Roanoke and Marion, a former Marion board member, Marion's baccalaureate preacher at E zer Church. Commencement speaker James A. Lambie, Arlington, assistan rector of civilian personnel for comp tion programs for the Department o Army.

The Rev. Kenneth P. Otten, pastor John's Church, Philadelphia, was to d Roanoke's baccalaureate sermon. Stua Saunders, president of Norfolk and We Railway and chairman of the college b was the commencement speaker.

**GEORGIA-ALABAMA**

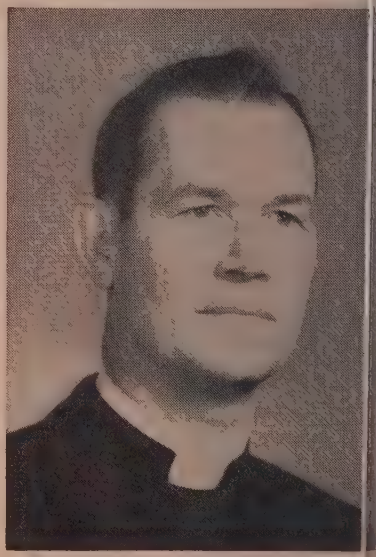
## Deaconess in New Parish

ATLANTA, GA. — Sister Doris Abernathy, who has been a parish worker at Advent Church, Doraville, Ga., has been reassigned by the Board of American Missions to Faith Church, Savannah, for a six-month period.

TWO GEORGIA students have been approved for ordination by the Georgia-Alabama Synod. Robert Freyermuth, of Garden City, a graduate student at the University of Chicago, will be ordained upon acceptance of a call. Gibbs Morton, of Atlanta, has accepted a call to Dallas, Tex., following graduation from Southern Seminary this month.

—PAUL J. RENZ

## *Efird to Preach in Britain*



DR. FRANK K. EFIRD

SALISBURY, N. C.—Dr. Frank K. pastor of St. John's Church, Salisbur preach in the British Isles during Ju August, on the National Counc Churches-British Council of Churche terchange of Preachers" program.

Dr. Efird will deliver sermons in Chelmsford, Maldon, London, Birke and Glasgow, in Church of England gregational, and Presbyterian churche

AWARE

## l District Councilmen
## Help Set Giving Goals

By CARL G. SMITH

ILMINGTON—As a pilot project in stew-ship, Delaware District is inviting all the ncilmen of its 22 churches to a June 14 ting in St. Stephen's Church, Wilmington. 1962 benevolence goals of the churches be decided. In previous years one or councilmen went to such meetings, le "pledges," and then reported back to r fellow councilmen.

his year, after a presentation on the ds by synod executives, a room will be vided for each council to consider its response privately. Thus all members hear the facts and have a hand in de-ng on the pledge for the first time.

### Church Men Re-elect Officers

LL OFFICERS of the Delaware District ited Lutheran Church Men were re-ted April 30 at a meeting in St. Mat-w's Church, Woodlyn, Pa.

hese one-year terms will be extended Jan. 1, 1963, when the synods are re-ned with the beginning of the merged rch. At that time the Delaware District be dissolved. The ten congregations in laware will be transferred to the Mary-d Synod while the 12 in Pennsylvania ain in the Ministerium.

Werner Siemers of Zion Church, Wilming-, continues as president. He said the trict will seek large attendance at three in events—a winter rally, spring rally, fall retreat. Dr. Robert Van Deusen, Washington, has agreed to be discussion der at the September retreat at a camp r West Chester, Pa.

### Cornerstones for Two Churches

TWO CONGREGATIONS laid cornerstones hin 15 minutes on May 7.

At 12:15 Good Shepherd Church in lmington's northern suburbs placed the stone in its first building under leadership of Pastor Samuel L. Besecker.

At 12:30 Zion Church's date stone was laid by Pastor Robert E. Neumeyer, Associate Pastor Ronald F. Mease, and Sister Elaine Dunlap.

Both churches hope for completion of their buildings in early fall. Zion has received 40 memorial gifts for stained-glass windows and other furnishings.

NOVA SCOTIA

## "Little JCLU" to Arrange For East Canada Merger

By DOUGLAS A. CONRAD

HALIFAX, N. S.—Dr. C. H. Whitteker and the president of synod, the Rev. Douglas A. Conrad, were appointed by the executive committee of synod to meet with a like committee from the Canada Synod. They will form a "little JCLU" to plan for the amalgamation of the Nova Scotia and Canada synods into the Eastern Canada Synod.

This new synod will extend eastwards from the Lakehead region in Ontario and will comprise six provinces of Canada. The first meeting of the planning group will take place on June 9 after the convention of the Canada Synod.

AT THE RECENT convention of synod, the following were elected as officers: President, the Rev. Douglas A. Conrad; secretary, the Rev. James Slack; treasurer, Mr. Ivan Wamboldt; statistician, Mr. Willis Smith.

SYNODICAL LUTHER LEAGUE convention was held in Mt. Zion Church, Midville Branch, on May 22. Roy Oswald, of the Luther League of America, was present as special representative.

VACATION SCHOOL workshop was held in St. Paul's Church, Bridgewater, on May 26. It was conducted by Miss Catherine Juram and the Rev. George Ammon, of the Board of Parish Education. They also assisted at a Sunday church school convention in Zion Church, Lunenburg, on May 27.

# Messiah Mission Starts Building

By WILLIAM L. PIFER

INDIANAPOLIS — Just three years after organization as a congregation, Messiah Church, Fort Wayne, broke ground for its first unit in April. The contemporary style building will cost $110,000. It consists of three Sunday school wings, one of which will be the temporary chapel. The Board of American Missions is helping to finance the project.

Messiah leaders at snowy ceremony; Pastor Frank is at

The Rev. John Frank is pastor of this mission church, which he developed. From the charter strength of 86 confirmed, the congregation has grown to 200 communing members. Its new location is in the heart of a new residential section in northeast Fort Wayne.

CONFIRMATION CLASSES of most ULCA congregations in Indiana were represented at a synod-wide confirmation rally in St. John's Church, Kokomo, on May 14. The Rev. Louis Valbracht, of Chicago, spok

David Reese, Indiana Luther League p dent, and James Sipple, Lutheran coun at Purdue University, also spoke. Pa Toby Rendleman and Clifford Schreck in charge of arrangements.

ST. MARK'S CHURCH, Evansville, vot $500 gift to help Faith Church, in the city, build its first unit.

## *Conference for Teachers to Relate Faith and Work*

THE RELATIONSHIP between a teacher's faith and work will be explored in discussions at the 12th annual Conference for Public and Private School Teachers, to be held Aug. 5-12 at Gustavus Adolphus College, St. Peter, Minn.

The conference is sponsored by the Boards of Parish Education of the United Lutheran Church in America, the Augustana Lutheran Church, the American Evangelical Lutheran Church and the Suomi Synod.

The purpose is to provide an opportunity for teachers and other educational workers to consider the implications of their Christian faith for their work of teaching.

Among the leaders will be the Rev. Robert P. Hetico, chairman of the S Synod's committee on parish education; Inez Seagle, professor at Lenoir Rhyne lege; Laurence Anderson, school official Wichita, Kansas; Dr. Eric H. Wahlst professor at Augustana Seminary, Island, Ill., and Prof. A. C. Kildegaar Grand View and Chicago Seminaries.

Director of the conference will be D White Rhyne, executive secretary of ULCA Board of Parish Education. dean will be the Rev. Paul M. Cornell. retary for camps and summer schoo the Long-Range Program of Parish E tion being conducted jointly by the sponsoring Lutheran church bodies.

# ·. Foelsch to Undertake
# ıique Urban Ministry

When Dr. Charles B. Foelsch returns he parish ministry on July 1, he will be ing an almost unique congregation.

hrist the King Church, in Chicago's p district, was founded six years ago by Board of American Missions of the Au- tana Lutheran Church. Its services are l on the second floor of a towering of- building at 327 South LaSalle Street, ch is the location of offices of the Au- tana Synod and the National Lutheran ncil's Division of American Missions.

n actual membership, Christ the King small congregation. But it has a large sion. It maintains a ministry to the enor- us group of office workers who daily rate to central Chicago. It holds two ices each noonday, and vespers at spe- ly scheduled hours. It tries to fill a con- tly growing demand for pastoral nseling.

Dr. Foelsch, who retired this spring from presidency of Pacific Lutheran Seminary, call upon previous experience with the an church in his new situation. Before ming the seminary post in 1952, he had n pastor of Holy Trinity Church in mid- n Manhattan. Earlier he was president Chicago Seminary (Maywood, Ill.), and pastor of churches in Charleston, S. C., Washington, D. C.

Christ the King is one of three Lutheran sions in the heart of Chicago, a two- e radius around the Loop with a popula- n of a quarter-million people. The ers are Christ the Shepherd Church, at st Side Medical Center, and Christ the diator Church, at Lake Meadows. Both United Lutheran congregations, recently anized.

Together, the three mark the first attempt National Lutheran Council churches to re- n to the inner city of Chicago, from which najority of Protestant churches migrated ing the past 40 years. The three mis-

Dr. Charles B. Foelsch

sions have formed a common "Christ Parish" council for planning and development of urban strategy, for possible co-ordination of their ministry, and for mutual aid.

The Lutheran Study Committee for Central Chicago, including representatives from the ULCA Board of American Missions and the Illinois Synod, as well as the Augustana BAM and Augustana's Central Conference, recognizes that the present location of Christ the King is not the best, and that the mission's ministry and witness is therefore limited. A new location has been secured in a section of the Loop that is being rebuilt through urban renewal.

Anticipating merger into the Lutheran Church in America, the Augustana and ULCA groups are planning co-operatively. Augustana is responsible for the program of the congregation. Financial support comes from both churches. The required $40,000 for a new site is divided $10,000 each from the Augustana and ULCA mission boards, the Illinois Synod, and the Central Conference.

## *Forell Returns to Iowa As Professor of Theology*

IOWA CITY, IOWA—Dr. George W. Forell, Lutheran theologian and widely known Martin Luther scholar, has been appointed professor of Protestant theology in the School of Religion at the State University of Iowa. He will assume the position in September.

Dr. Forell has been professor of systematic theology at Chicago Seminary, Maywood, Ill., since 1958. Previously he had served on the faculty of the Iowa State School of Religion, in a chair provided in 1954 by the Division of College and University Work of the National Lutheran Council.

The Iowa faculty position has been held since 1958 by the Rev. Franklin Sherman, who will go to England in September as Lutheran tutor at Oxford University.

Dr. Forell served as visiting professor of theology at the University of Hamburg on a Fulbright scholarship in 1957-58.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ULCM leaders: seated, Herbert Schae Central Conference president, and P Pastor Melvin Yearke; standing, Geo Haag and Clarence L. Neun, synod presid

## Neun Again Named Head Of Synod's Church Men

By HOWARD A. KUHNLE

BINGHAMTON, N. Y.—Clarence L. N member of Holy Trinity Church, New City, was re-elected president of syn United Lutheran Church Men at the an convention held in St. Paul's Church, J son City, May 12-14.

Dr. G. Elson Ruff, editor of *The theran,* spoke at the dinner meeting "The Church in this Changing World."

One of the chief items of business preparation for the coming merger. men will miss the presence of the mem going to the future New England Sync

### Sprock Heads Conference

DR. JOHN H. SPROCK, of Utica, elected president of Central Conferenc the spring convention April 12 at St. P

DR. JOHN H. SPROCK

urch, Liverpool. Dr. Sprock previously vice president of Central Conference; ident and vice president of the New k Conference, and secretary and vice ident of the former Western Conference. he Rev. John B. Sanborn, of Luther Me-ial Church, North Syracuse, was ad-ced from secretary of conference to vice ident, and the Rev. Albert L. Haversat, of Our Saviour Church, Endwell, was ted secretary. Kenneth B. Doty, of acuse, was re-elected treasurer.

## Fayetteville Building Dedicated

DEDICATION of the chapel-parish educa- building, first unit of Good Shepherd urch, Fayetteville, took place on April Dr. Albert P. Schilke, synod home mis- superintendent, spoke. On May 14 the v. Henry T. McKnight, S.T.M., formerly Altamont, was installed as pastor.

UNITED LUTHERAN CHURCH WOMEN of Central Conference held their first re-at at Lisle, 20 miles north of Bingham-, May 12-14. . . . United Lutheran Church Men of Resurrection Church, Syracuse, held their own retreat at Lisle in April. . . . Syracuse churches held a hymn festival May 7 in the Church of St. John and St. Peter. The same church will be host for a workshop on the *Service Book and Hymnal* on June 29. . . . Syracuse confirmands held a rally April 23 at First English Church. . . . Luther Leaguers of Luther Memorial Church, North Syracuse, visited St. Peter's Church, Ottawa, Canada, May 13-14, led by Sister Betty Swinehart. . . . Luther League of Redeemer Church, Binghamton, won the attendance trophy at the Southern Tier District convention in Norwich.


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WEEKDAYS
12:10 p.m., 12:40 p.m.

N. Y.: BUFFALO

# Edward Goetz Re-elected Western Conference Head

By HERBERT A. BOSCH

BUFFALO, N. Y.—Meeting at Resurrection Church, Buffalo, the Western Conference re-elected the following officers: the Rev. Edward G. Goetz, president; the Rev. J. W. Roberts, Jr., Grace Church, vice president; the Rev. Massie L. Kennard, Concc Church, secretary; Mrs. Andrew L. Stol Holy Trinity Church, treasurer.

The sermon was preached by the John Schmidt, Litt.D., of St. John's Ch Amherst; an address on behalf of more for the ministry was given by Pastor Ch D. Moser, of St. John's Church, Mer and discussion with members of church c cils was led by Dr. Alfred L. Beck, presi of the synod.

DR. JOHN M. STRODEL, pastor of C Church, observed the 35th anniversar his ordination and pastorate at Christ Ch at a special service May 7. A purse presented at a fellowship hour.

The 20th anniversary of the ordin of Dr. John Schmidt was observed b John's Church, Amherst, on the same and a reception in honor of Pastor and Schmidt was held that afternoon.

The 30th anniversary of the ordin of Dr. Ralph W. Loew, and the 17th versary of the present pastorate, were served at Holy Trinity Church, Buffal May 14.


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## Rochester Area Oldsters Sponsor Vesper Program

ROCHESTER — Sponsored by the synodical Society for Inner Missions, a per service was held on May 7 in T Church under leadership of a committ senior citizens from ten Golden Age g in the conference.

Retired Pastors Carl Betz, William ert and Eugene L. Stowell conducte service, and Mr. William Stackel, o Church of the Reformation, spoke. Th ciety recently purchased a large resi for its headquarters.

### Teichmann Heads Conference

OFFICERS WERE elected at the spring ing of the Rochester conference: the Frederic J. Teichmann, Messiah, G

dent; the Rev. Martin L. Sievert, St. 's Church, first vice president; the Rev. erick H. Reissig, Atonement Church, d vice president; the Rev. Richard W. n, St. John's, Dansville, third vice presi- the Rev. Allan R. Gibson, Church of Reformation, secretary; Mr. George W. ield, Transfiguration Church, treasurer.

ANNING A PROGRAM for this year, the ester Lutheran Camp Association, Inc., ed this slate of officers: the Rev. Paul Young, Jr., Resurrection Church; Mr. dore D. Weiskotten, of St. Paul's, Pitts- Mrs. Robertina Wahl, Transfiguration, Dr. William H. Stackel, Reformation.

' ENGLAND

## dgeport AELC Church ns ULC, Will Relocate

By HERBERT D. HRDLICKA

RIDGEPORT, CONN.—Our Savior's Church LC), in Bridgeport, has voted to unite the United Lutheran Synod of New and New England of the ULCA. The Everett Nielsen is pastor.

he congregation will relocate in the town Fairfield on Sept. 10, and will hold serv- in one of the public schools. Pastor lsen has started to canvass the field in area around the new location.

he property in Bridgeport and a prop- in Fairfield recently purchased will be . The congregation will purchase prop- for a new church and also buy a par- age in the new location.

r. Albert Schilke, synod superintendent home missions, is in charge of all ar- gements.

FOR THE THIRD YEAR Augustana Church, Rev. Winton Hoog, and Immanuel urch (ULCA), the Rev. William Heil, Meriden, will co-operate in a vacation rch school July 17-28.

### Church Men Name Officers

NEW ENGLAND United Lutheran Church- n re-elected the following officers at the annual convention in St. Mark's Church, Norwich, on April 30:

William Messner, of First Church, Southington, president; Carl Schultz, of Immanuel Church, Meriden, first vice president; Richard Vogel, of St. John's Church, New Britain, second vice president; Lewis Neal, of First English Church, Bridgeport, treasurer; the Rev. William Heil of Immanuel Church, Meriden, chaplain.

The newly elected secretary is William Layton, of First English Church, Bridgeport. The Rev. Peter Dexnis, of Holy Trinity Church, New York City, addressed the closing banquet on the theme of evangelism.

VACATION CHURCH SCHOOL WORKSHOP, under the direction of Dr. Paul C. White, secretary for religious education of the synod,


*Lutheran*

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**NEW ENGLAND . . .**

will be held on June 8 in Immanuel Chu Meriden. All New England congregat involved in the coming merger are in to send their staff to this workshop.

THE REV. GLENN D. APPLEBY was stalled as assistant pastor of Trinity Chu New Haven, on June 4. The pastor is Rev. Robert W. Endruschat.

### Student Center for Yale

PROPERTY for a Lutheran Student Ce will be purchased in New Haven, Conn serve students at Yale University. The of $54,000 will be shared by the New and New England Synod and the Nati Lutheran Council. Since there are a ments in the two houses to be acquire is anticipated that the property will pay itself to a large extent.

ANNUAL FESTIVAL at the Lutheran H for the Aged, Southbury, Conn., will be on June 18. The cornerstone of the nursing wing will be laid at this time combined choir from various New Eng churches is being formed under the d tion of William Bliem, organist and director of Immanuel Church, Meriden.

## 125 Lutheran Students Work In Summer Welfare Program

NEW YORK—One hundred and twenty Lutheran college students from the U States and six other countries have bee lected to take part in this year's social fare program sponsored by the ULCA B of Higher Education.

Dr. Mildred E. Winston, associate s tary of the board and director of the mer Service Program, said students fron U.S., Canada, British Guiana, Germ Hungary, Arabia and Nigeria will ser 32 church-related social agencies locate eight states. They represent 70 colleges universities.

In preparation for their two-mo placement in various agencies, the stu will go to Gettysburg Seminary June for a week of orientation.

## CHANGES OF PASTORATE—

CARIBBEAN

ACIO, VICTOR J. From Gethsemane hurch, Dorado. To El Comandante, mis- on developer.

INDIANA

HEIM, CHARLES. From Trinity Church, erre Haute. Graduate study.

MARYLAND

LOR, JOHN R. From St. Peter's Church, liami, Fla. To Luther Place Memorial hurch, Washington, D. C.

ROCKY MOUNTAIN

ERSON, RICHARD. To St. Paul's Church, alhan, Colo.

VIRGINIA

ZE, RAYMOND L. From Faith and Oak rove Church, Bristol. To Cripple Creek arish.

LLIPS, GEORGE A. From Christiana hurch, Granite Quarry, N. C. To St. lark's Church, Luray.

PERER, DEWEY W. From Mt. Moriah hurch, China Grove, N. C. To Greene ounty Parish, Tenn.

WESTERN CANADA

ERENGESSER, ALVIN. From Hay Lakes arish, Alta. To Rimbey-Ponoka Parish, lta.

## DECEASED

DR. GEORGE HERMAN COOPER, 67, d May 15 in a Salisbury, N. C., hospital. retired last September after a 13-year nistry in St. Paul's Church, Wheaton, Ill., d was living in Salisbury.

Born in China Grove, N. C., Pastor ooper attended the Rowan County schools, University of North Carolina and South- n Seminary. He was ordained in 1920. received the doctor of sacred theology gree from Chicago Seminary in 1929.

He served pastorates at St. Matthew's-St. ter's and Haven Churches in Salisbury; icker Park Church, Chicago; St. John's, liet, Ill., and St. Paul's, Wheaton. During orld War II he was an army chaplain, ing to the rank of lieutenant colonel.

Surviving are his wife, the former Doris Ritchie, and two daughters, Mrs. Dennis Barnes, of Roanoke, Va., and Mrs. Frank C. Gloss, of Buffalo, N. Y.

Funeral service was conducted May 17 in St. Mark's Church, China Grove, by the Rev. Brady Y. Faggart, Jr., Dr. Frank K. Efird, and Dr. F. L. Conrad. Interment was in Greenlawn Cemetery, China Grove.


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# IN CONCLUSION . . . . . .

WE HAVE been receiving a sprinkling of letters ever since our "Washington" page of May 3 questioned whether anything will be gained for humanity by the much-publicized trial of Adolf Eichmann in Jerusalem. This week in the "letters" page we have a comment from Rabbi Ben Zion Bokser. It has been evident from the beginning that Eichmann will be found guilty and will be hanged, unless the Israelis decide to find some other way of punishing this notorious criminal.

In the whole history of inhumanity nothing has been more awful than the slaughter of Jews in Germany during the Nazi days. No punishment of one man or 10,000 men can be adequate payment for this crime. For such vast and horrible deeds, the execution of Eichmann seems to me a trivial and obscene bit of vengeance.

PEOPLE WHO WRITE to me say this: "Don't you realize that we too are guilty? We lived in the world that permitted this monstrous crime against the Jews." That's true. Merely by being alive in a world where terrible things happen, we share in the guilt.

But what could we do? I myself in 1935 preached a sermon in which I said: "A hundred Hitlers could not make me cease to feel a thrill when I hear the words, 'O Israel,' " and I went on to say that the Jews "are our brothers because they gave us the best part of all we have today." Respect and affection toward Jews living in our own land seemed to me about as much as we could offer in the days of the Hitler holocaust.

Maybe that wasn't all we could have done. But that's part of the past. The question now is, what can we do about the racial wrath which Afrikaaners pouring out upon the defenseless bl people in South Africa? This is a cr akin to the Nazi horrors. What can I

Dr. Franklin Fry in his position of fluence in world church circles did all American can do when he went to So Africa recently and tried to rally the c science of Christian Afrikaaners. M of us aren't in position to speak a cl and effective word about such things

BUT HERE too, it seems to me, the l we can do is to demonstrate our conc and compassion for people suffering fr the same root evil of which Negroes victims in South Africa. There are communities in America these days wh we don't have opportunity to witness our passion for brotherhood with Negro neighbors by standing for th equality of opportunity. You don't nec sarily have to ride across Alabama i bus full of "freedom fighters."

Vengeance in repayment for sins co mitted is 2,000 years out of date. have a divine example of the way which atonement is achieved. It is stand among those who suffer the pena of inhumanity and share their sufferi We can't go back to Buchenwald Dachau to be victims of the racist ma exhibited there. But we can be at Mo gomery or Chicago or Philadelphia identify ourselves with those who, by longing to a minority race, are denied right to live full and unfettered lives.

Our main assignment is to focus forts on situations where we can see own direct and personal responsibil Maybe in the long run that will help so some of the vast far-away problems can't do much about. —ELSON RUF

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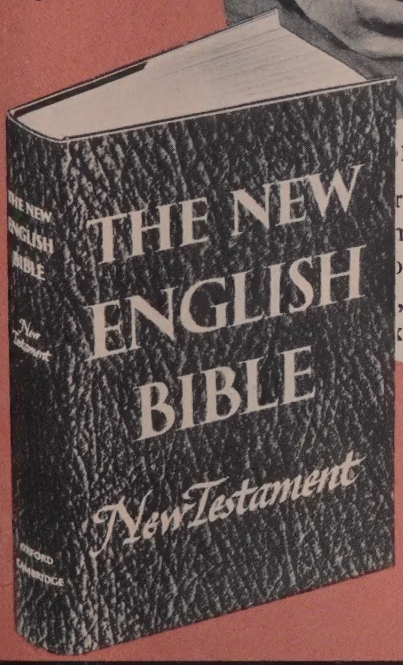


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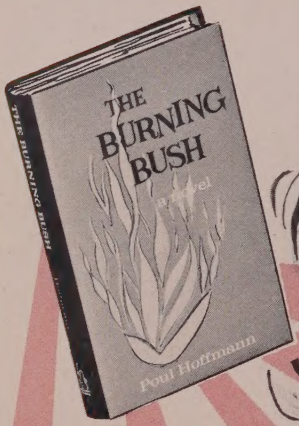


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